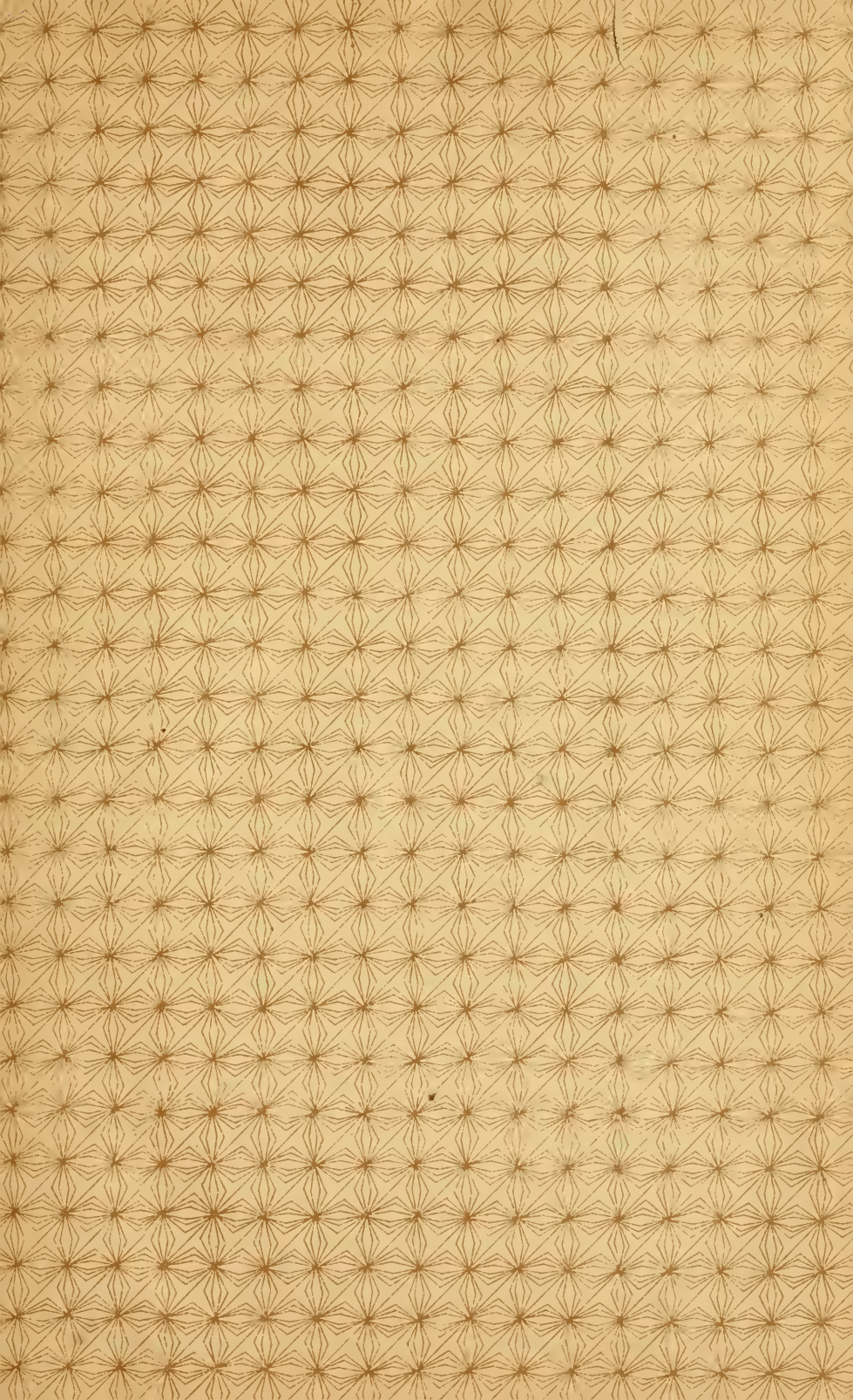


LIBRARY OF CONGRESS.

Chap. E 467
Copyright No. 96 P 4
Shelf 96 P 4

UNITED STATES OF AMERICA.





Not sent ?

Dedicated to the Rights of Man.

THE PEOPLE'S HOLY BIBLE.

Founded on The Declaration of American Independence

—AND—

The Astronomic Account of Creation

—OR—

Evolution.

BY

GEN. OLIVER PAUL GOODING,

A Graduate of West Point and a General in the Union Army During Our
Late Civil War, Successfully Defends the People's Holy
Religion Against Monarchic Religion
and Infidelity.



Price Five Dollars.

PUBLISHED BY THE AUTHOR.

WASHINGTON, D. C.,

1895.

E467

.Q674

Copyright, 1894, by
OLIVER PAUL GOODING.
All rights reserved.

CHAPTER 1.

Are we Americans in rebellion against the will of God by individually, thinking and choosing for ourselves, and ruling ourselves, as we do in both religion and politics, by carrying on our free institutions?

Monarchic religion which came last and by lie and force, falsely declares that its imaginary God created the people, and, therefore, has the right to rule them, through his mortal agents here on earth selected by himself. And that all who dispute this lie are in rebellion against the will of God, and that he will eternally damn them for it.

The people's religion, which came first and rightfully, on the contrary, truthfully declares that God did not create the people, but that great Nature, of its own powers, from the different germs of human life did create them all free and equal, and endow them with certain inherent and inalienable rights; among which are life, liberty and the pursuit of happiness; and that, therefore, they have the absolute right to rule themselves, through their mortal agents selected by themselves.

This declaration of the people's religion is fully sustained by that clause of our Declaration of American Independence in which our patriotic forefathers declared "that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness; that to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed," meaning the people; and, therefore, not from any God.

After making this declaration our patriotic forefathers wor-

shipped only the people's God. They could not have done otherwise consistently. But the monarchic Tories went on worshipping their imaginary monarchic God.

This book is, therefore, written to defend the right of the people to rule themselves in both religion and politics. And as it teaches the only true religion, the people's Holy Religion, which is founded on the astronomic account of creation and which consists of a firm belief in the astronomic account of creation, namely, the Nebular Truth and the Germ Truth, the People's God, who was evolved into existence by nature from the only God germ, and is, therefore, nature's God, and a strict observance of the Moral Law, and the Golden Rule, and a firm belief in the immortality of the soul, through a good life here, or faith and timely repentance: and inculcates the right principles in all the affairs of this life, it is appropriately called The People's Holy Bible for the people of the entire world.

I was inspired by my own nature to write this People's Holy Bible for the people of the entire world, so let them accept it as such.

To be consistent in carrying on free institutions, the people of all Republics will necessarily have to adopt it as their Holy Bible, particularly as it successfully defends the only true religion, the people's Holy Religion, against both monarchic religion and infidelity.

This People's Holy Bible successfully defends the people's holy religion against monarchic religion and infidelity by first proving that monarchic religion came by a lie, trick and fraud which was incited by ambition and greed, and afterwards defending it from infidelity by proving the astronomic account of creation to be true, the existence of God, and that he is a people's God, and the existence of the soul, and the final immortality of the soul through a good life here.

Monarchic religion means that you shall believe just what you are ordered to believe, or be persecuted and murdered on this earth, and eternally damned after death, for not so believing.

The People's Holy Religion, on the contrary, means that you shall be free, as nature created you to be, to believe as you please to believe, and you shall not be persecuted or murdered on this earth, or eternally damned after death, for so believing.

A monarchic religionist is one who believes in monarchy in religion, and would like to be the monarch himself and order all to believe as he believes, and murder and eternally damn them if they do not obey his orders.

A people's religionist, on the contrary, is one who believes in true democracy in religion, the people's holy religion, and allows everybody else to believe as they please to believe.

So away with monarchic religion, and infidelity, and on with the people's holy religion and the worship of the true and only God, the people's God.

No person can fight this Holy Bible and the people's holy religion without fighting the Declaration of American Independence, and the astronomic account of creation, all of which are truths.

The first great object of this work will be to successfully defend the natural inalienable right of the people to self-government, to think and choose for themselves in religion as well as in politics.

This will be accomplished by historically tracing the track of religious as well as political thought around the world, thus showing that the people came into this world with the natural inalienable right of self-government in both religion and politics. This object will also be proven from a scientific standpoint, by showing how the people originally came into the world, by evolution. And by then showing how the great monarchic lie, known as revelation was excited by ambition and greed in the mind of an old Chief to overthrow free government.

As the late James Freeman Clark, of Boston, Mass., one of the greatest of American preachers, in his work entitled "The Ten Great Religions," declares that revelation wears out with intellectual people, the next great object of this work will be to prevent intellectual people from running off into infidelity and re-

jecting all religion, and particularly the only true religion, that is, the people's religion, natural religion, when revelation, monarchic religion, shall have worn out with them.

This object to save the only true religion from infidelity, with intellectual people, will be accomplished by proving from the standpoint of science the existence of the true and only God, the People's God, and that man has a soul capable of immortality.

This will be necessary, as eventually nearly all the people will become intellectual under the educational influences of the public schools and other institutions of learning, the newspapers and public oratory.

Man knows that he is on this earth, but whence he came and whither he goeth are questions he has been asking ever since the first generation. As long as man shall live on this earth he will be asking these questions, unless they are sooner satisfactorily answered. This work will give satisfactory answers to these questions, or tell the true story of a world. Preliminary to this, however, the history of the efforts man has made all around the earth to arrive at satisfactory answers to these questions will be given, and then satisfactory answers to them will be made in the true story of a world, concerning the birth, the life and death of a world, at the end of this book. Such is the plan of this book, to arrive at the truth, as to whence came man and whither goeth man, and thus put the mind of man at rest; that he may worship God intelligently of his own free will in the great republic of religion as well as in the great republic of politics all around the earth; to the end that he may think and choose for himself in religion as well as in politics, and work out his own salvation in both, without dictation from any source in either.

As religion, like politics, is either republican or monarchic, and man came into existence with the natural inalienable right of self-government in religion, as well as in politics, he can not remain free in either permanently unless free in both. This

book will therefore defend religion from the true standpoint, *i. e.*, the republic of religion, or "The People's God *vs.* The Monarchic God," and prove that the astronomic or people's account of creation, life and salvation is the truth, and that the monarchic account of creation, life and salvation is false. That evolution is the Republican account of creation, and is the great Republican truth, while the assertion that God created everything is the monarchic account of creation, and is a lie, a monarchic lie.

This book will also show how politics and religion affect all humanity for weal or woe, and how in wars over them millions have been slain; and that the truth of history proves that perils never come to a people from republicanism, but on the contrary that they invariably flow from the violation of the principles of true republicanism; that is from the practice of some monarchic idea either in politics or religion in a republic or monarchy; and that a strict adherence to the principles of true republicanism, in both politics and religion, will always undoubtedly prevent all troubles of a political or religious nature.

This book also gives the history of all the principal gods that have ever been worshiped by the people.

Reader, this book covers the general field of intelligence, creation, life, and the future life, and if you will fix it well in your memory by reading it over several times, and afterwards thinking and talking about its contents, it will make you as bright a person on the general field of intelligence, as there is in the world; and save you a life time seaching after that information and then not finding it.

In preparation of this work the author consulted Clarke's "Ten Great Religions," "Morals and Dogmas, by Albert Pike," Savage's "Belief in God," Pressense's "Ancient World and Christianity," Johnston's "Oriental Religions," "Sacred Mysteries Among the Mayas and Quiches," by M. Le Plongeon, and "Kent's Commentaries." Also the Encyclopedia Brittanica, the Constitution of the United States, and Elliot's Debates on the Federal Constitution.

CHAPTER 2.

CHINA.

The evolved people having no parents of whom to inquire, naturally asked of each other on meeting, whence they came.

Thus soliloquized the first man: Here I am all alone, O! so lonely.

Thus soliloquized the first woman: Here I am all alone in this beautiful world, but, O! so lonely.

What is that I see, said the first man; a beautiful creature so nearly like myself. O! what joy. I am no longer alone. At first she looked overjoyed when our eyes met, now she appears to be bashful and timid. I will go to her, but she runs and hides behind a tree. The man chased her, caught her, and thus by looks and signs, having no language, they talked.

Looking deep down into the glorious black eyes of the beautiful brunette, with flowing black hair, who stood before him, the man said: Beautiful creature, whence came you?

Blushingly looking up into the flashing eyes of the gallant man who stood before her, the first woman said: Grand, handsome creature, I came from the ground. Whence came you?

I came from the ground by growth answered the man. By looks and signs, kisses and caresses, they courted and soon married. There was neither minister nor priest, nor legal authority to tie the knot; nature alone brought them together. Many first couples came together in the same way. The subject of marriage is here written up the same as in the Jewish Bible, only in a different style of writing. No ceremony is mentioned in either book. They were natural marriages. They multiplied, and thus the Chinese nation began, who originally were like all other races, roving children of nature, in contradistinction to our pres-

ent conventionalities of life. By looks, signs, and sounds, which the vocal organs naturally uttered, they soon learned to understand each other. And many centuries they multiplied and lived a roving life, existing on fruits, under a patriarchal government, where the old grandfather ruled his descendants. Finally, for protection against the hostile neighbors, two or more patriarchal communities united into a tribe, and elected their chief. The tribal government was therefore undoubtedly republican, as they elected their chief. For centuries the tribes led their roving lives, roving over the plains and mountains, through the valleys, and camping on the streams, and in time went to living on game and fish. And then catching the wild cattle and sheep, tamed them, and led the lives of shepherds tending their flocks. And finally finding wheat and other cereals growing wild, and learning that they were good food, and would sustain human life, they carried along the seed with them, and finding game scarce, sowed them, and thus became a farming community, with plenty of stock. And in time other industries grew, and thus civilization began, and republican government continued for centuries.

In time one man went with another man's wife. Jealousy caused the husband to kill the offender. This having happened so often, it caused great trouble in the community, to prevent the recurrence of which two of the Ten Commandments were established, by the older and wiser people in the tribe or community: "Thou shalt not adulter." "Thou shalt not kill."

And man having acquired personal property, his fellow-man stole it. This gave rise to the commandment: "Thou shalt not steal." And thus the moral law was established, or commanded by the wisdom of mankind, centuries before Moses is said to have received it from God on Mount Sinai. Moses received it from the natural religion of the Egyptians in which he was educated for the Priesthood long before he ever went to Mount Sinai.

Experience proved that those who lived in accordance with the moral law, as a rule, kept out of trouble, and were happy, which

state they called happiness, which was finally called heaven, while those who lived contrary to the moral law were, as a rule, in trouble and unhappy; mentally confined to a dark cave, called hell or hades. So at first their ideas of hell and heaven were confined entirely to this life. So they urged the importance of living in accordance with the moral law, if people wanted to be in a mental heaven in this life, and keep out of a mental hell in this life. Hell was a dark cave in the earth called hades, in which the greatest criminal in the community was confined. They called him the Devil because he deviled or tormented the people so. Other criminals were confined in hades, where the devil tormented them.

NATURE WORSHIP.

At first they looked off into space at the sun, moon and the stars, and wondered what they were. Observing that the sun caused the vegetation to grow, in gratitude they worshiped the sun. As the moon gave them light when the sun had gone away, in gratitude they worshiped the moon. As the stars gave them light, and were so beautiful, they worshiped the stars. Seeing the earth bearing the people, the grain and the other food, in gratitude they worshiped the earth, and called it Mother Earth.

In fact seeing everything coming and going, according to the laws of nature, they concluded that with all life it was simply a question of conditions. And also seeing the different chemical elements uniting to form new objects, they concluded that the earth had come into existence from matter passing through different conditions, from chaos to the perfect world; and therefore believed in creation by evolution. That nature was the creator of all, and worshiped her as the creator of all. And the worship of the sun, the moon, the stars, the earth, and nature as the creator, was called Nature Worship.

FUTURE LIFE.

In time dreams started the idea of a future life and that there were Gods.

Before they began to bury dead bodies, man saw the dead body of his fellow-man decay and become invisible, and subsequently dreamed of seeing him as he appeared in life. Having seen the body decay and become invisible, he thought that it could not be the body appearing to him in a dream, so he concluded that the body must have had a spirit in it that presented to him in a dream the same appearance that the body presented to his eyesight when it was alive. Hence his belief in a soul, or that there is a spirit life after the death of the body, and consequently they thought the soul was the life of the body. Believing that the spirit of the body gave to it its life and powers, they concluded that all other objects in nature had spirits in them that gave them their powers.

THE GODS.

Accordingly they conceived the idea that it was not the sun that caused the vegetation to grow, but an invisible spirit in the sun, which they called the Sun God. In the same way they arrived at the idea of a Moon God. And so on they conceived the idea of different gods for all the separate objects of nature. Finally they conceived the idea that there was a supreme God out in space over all these plural gods, as there were supreme chiefs over subordinate chiefs in this world.

How did they happen to call the supposed spirit of the sun by the name of god?

They were in the habit of saying that it was good in the spirit of the sun to cause them to feel so well in the sunshine, and cause food to grow for them. So they got to calling it good, and finally dropping one letter called it God. And that is the way the word God came.

They at first believed that the spirits of people they thought they had seen in their dreams remained in the neighborhood, as they thought they saw them there in their dreams. They called them ghosts, and were afraid of them. And thus started the idea of a spirit life after the death of the body. After while

they found out that they did not remain in the neighborhood, as they could not see them when they were awake, so they concluded that they only came there when they appeared unto them in dreams. And as they could not see them about, concluded that they must have gone into space—that the spirits of the good people must have gone up into space to a place of light and happiness, which they called heaven, from comparison to their idea of heaven in this life, where the supreme God would bless them, and make them happy forever; and that the spirits of the bad people died with the body as they had proven themselves unworthy another life. And thus came their ideas of the soul, of heaven, and of God. And thus came natural religion, the people's holy religion, and the people's God, whom they thought incapable of doing anything but blessing them, as they were always seeking blessings.

The supreme God is the only God that the mind of man has ever located in heaven. And the people's holy religion was the only religion on this earth till it was overthrown by the great monarchic lie and force.

For many generations they enjoyed liberty in both politics and religion, but their cunning old chief who had been elected to his office, by the people, observing the great superstition of the people, played on them the monarchic trick. The tribes were also called nations, and after they got to living in houses in civilization they were also called democracies and republics, and the old names of tribe and nation were also continued. They were in this condition, in most cases, when the monarchic trick was played on them.

THE MONARCHIC TRICK.

The old chief first impressed on their minds the lie that God was almighty, and then falsely told them that their idea of creation by evolution was all wrong. That instead of nature creating them, and everything else, God had created nature, created them, the earth, the stars and everything else. That God

having created them, he alone had a right to rule them. That they had no right to rule themselves, for said he all authority comes from God, and that God had authorized him to deliver his orders to them, and they must obey them, or he would punish them in this life, and after death God would punish them in an awful hell forever.

Then being very ambitious to have his chieftainship descend to his progeny indefinitely, for the glory and profit of his own family and his political purposes, the old chief pretended to have received a revelation from the supreme God telling him that he was the son of God, although he had a Chinese mother, and ordering that he and his progeny should rule over the Chinese and live at their expense forever, and that he would deliver the orders of God unto them. And whosoever disputed them was in revolt against the will of God, and that he would punish them in an awful hell in the next life. The ignorance and superstition of the people and force used caused them to submit, and the cunning old chief was worshipped as the son of God, and was not only the temporal but was also the spiritual ruler.

The chief got the priests to sustain him by making the priesthood hereditary. He also got the braves in the tribe to sustain him by calling them nobles. And thus the state was falsely made, and has ever since been called the state or divine right monarchy. And they all lived at the expense of the people as hereditary rulers. And the king or sovereign called his usurped power divine right sovereignty, or state sovereignty. And thus the cunning old chief created the monarchic God, or the monarchic idea of God, for the glory and profit of his own family, and his political purposes.

It was a sharp trick the old chief played on them, politically and religiously. And thus man was first deprived of his natural right of self-government, both in politics and religion. Thus was monarchy, in both politics and religion, established on the overthrow of free government by that lying trick of pretended

revelation in favor of that fraud called divine right monarchy. It was the overthrow of all liberty, political and religious. Other chiefs got the idea and played the trick on their tribes, nations, democracies and republics.

For centuries the Chinese Emperor pretended that he descended from God, and away back, not now, was worshiped as a descendant of God, and was religious as well as political ruler, as a lineal descendant of God, all in the imaginations of the Chinese. The Chinese claimed that thirteen of their Emperors were lineal descendants of God.

While under free government, their natural right, they enjoyed perfect liberty, both political and religious, thinking and choosing for themselves, both in politics and religion, and believed in natural creation by evolution, as they had received the germ truth from their evolved ancestors.

From all of which we see that religion, like politics, is either republican or monarchic. That under free government religion was the republican truth, and under monarchy it was the monarchic lie. That under free government politics and religion were separate and distinct. That by the trick of pretended revelation, overthrowing free government, politics and religion were united in monarchy, the state and free thought and free speech among the people suppressed in both, thus raising the issue of the People's God *vs.* the Monarchic God, and thus bringing into the world nearly all the trouble that has occurred over politics and religion.

CHINESE BIBLE.

The religion of the Chinese was oral, and carried entirely in their memories for many centuries before any of it was reduced to writing.

The first Bible writings of the Chinese were called Sacred Books, or Kings, and were ancient even in the days of Confucius. Confucius passed his last years editing these books, which are called the Yih-King, the Shoo-King, the She-King, and the

Le-Ka King, and they constitute all of the ancient literature of the Chinese that has come down to posterity. The word King as here used simply meant a book.

The four books of Confucius which contain his doctrines were not written by him, but were written by others after his death. He died a natural death at the age of 73 years. It was the great number of murders that were being committed throughout China that started Confucius out as a reformer and preacher. He was the best and greatest Chinaman.

CHINESE PHILOSOPHY.

The Chinese also had their philosophers outside of their Bible writers, who tried to account for everything, from creation to salvation. Chinese philosophy originated with Fuh-He, who lived about 3327 B. C. He was the man who substituted writing for the knotted strings which had before formed the only means of record.

The Chinese were the first to begin to record history, and were advanced in the sciences and the arts as early, if not earlier, than any other people on the earth. Their great wall which bounds China on the north, twelve hundred and forty miles long, twenty feet high, with towers every few hundred yards, crosses mountain ridges, valleys, and is carried over rivers on arches. It was built two hundred years before Christ, to repel the attempts of the Huns, who then occupied what is now Siberia, to conquer China.

The mariner's compass, gunpowder, and other useful inventions came from China.

The immense canals of China are wonders. Europeans and Americans are surprised at the splendid libraries in China. Our civil service law was borrowed from China. At least the ideas contained in it.

The Chinese claim an antiquity of about forty thousand years.

CHAPTER 3.

ARYANA.

West of China, just north of India, and east of the Caspian Sea, lie the great elevated plains of Central Asia, the centre of which region was called Bactria, but I will call the entire region Aryana, as it was the original home of the Aryans. On these plains, perhaps one hundred thousand years ago, were evolved into existence the most remarkable people the earth has ever known—*white* people, from whom have descended most of the different white peoples of Europe, America and the whole world. Those primitive white people were called Aryans, the meaning of that word being *honorable people*. That being the meaning of the word, it is evident that the Aryans are now almost extinct. The Aryans, like all other races, had a story of a first couple, an Adam and an Eve; and the truth that they had come by evolution from germs of human life. The fact that this germ truth has been believed by many of the descendants of the Aryans, in all ages, till now in all the Aryan nations, notwithstanding the great efforts that have been made by the monarchists to destroy it in the minds of the people, is sufficient evidence that it came from the evolved Aryans, as well as from the evolved people of all other races. With them, as with the Chinese, government was at first republican, and religion was also free.

NATURE WORSHIP.

The Aryans, having received from their evolved ancestors the germ truth, and seeing the grain and all vegetation grow under the influence of the sunlight, believed that the sun was the cause of all life. Accordingly they worshiped the sun. Seeing that fire, like the sun, imparted heat and helped to preserve life in winter, worshiped fire. Seeing that the earth helped the sun to

produce the vegetables, grass for the cattle and so on, and having heard the germ truth, worshiped the earth, and called it mother earth. Seeing how beautiful the heavens were, that the stars and moon gave them light by night, in gratitude worshiped the heavens. And from the changes they saw going on, producing new objects, the Aryans believed in creation by evolution, and therefore worshiped the sun, the moon, the stars and the earth and also nature in general. So they had Nature Worship.

History informs us that more than ten thousand years ago that these people were a pastoral and agricultural people on those plains, living in houses that had windows, doors and fire-places. They had oxen, cows, horses, sheep, goats, hogs and domestic fowls, the plow, the mill for grinding grain, cereals, the hammer, hatchet, auger. They were acquainted with several metals, among which were gold, silver, copper and tin. They knew how to spin and weave, and were acquainted with pottery. They boiled and roasted meat and used soup. They had lances, swords, the bow and arrow, shields, but not armor. They had family life, some simple laws, games, the dance and wind instruments. They had the decimal numeration, and their year was three hundred and sixty days. In course of time the monarchic trick was played on some of the tribes in Aryana.

There were seven tribes of Aryans, all white, that afterwards became the Hindoos, the Persians, the Greeks, the Romans, who emigrated south-west from the original ancestral home in Central Asia, and the Kelts, the Teutons and the Slavi, who entered Europe on the northern side of the Caucasus and Caspian Sea.

Himmel, the German word for heaven, was derived from Himmalah, the name of the Himmalah mountains in Central Asia, believed by the ancient inhabitants of Asia to be the abode of their imaginary Gods.

Greek soldiers under Alexander the Great fought their way to Aryana, the original home of their ancestors, where they remained, and for centuries were a power.

The Russians are now building a railroad into Aryana, to be able to send their army down there rapidly and threaten England's possession of India. Thus do some of the posterity of the ancient Aryans go back to the land of their ancestors. The Russians are also building a railroad through Siberia to the Pacific ocean, just north of China, on about the same parallel of latitude as the Canadian Pacific railroad across our own continent.

When they get that railroad built and a few more built over that continent, as we have them over our continent, a man will be able to take a summer trip around the world, within ninety days, and see all the principal points of interest, for five hundred dollars.

CHAPTER 4.

INDIA.

When those Aryans, who afterwards became Hindoos, got down into India, where they carried republican government, they found natives there, who had been evolved into existence in the days of evolution, and were dark people, but not negroes. Being dark, the white Aryans thought they had a right to make them their lowest caste, slaves, and accordingly reduced them to that condition. Here the Aryans built cities. Here the imaginations of the Aryans created a great many Gods for the different objects of nature they had worshiped in Aryana, on the plains of Central Asia. For the atmosphere, their imaginations created a god, whom they called Indra; for the ocean of light, or the heavens, a god, they called Varuna; for fire, a god they called Agni; for the sun, a god they called Savitri, meaning the Sun-God; for the moon, a god they called Soma; for death, a god they Yama. And in turn, their imaginations created separate gods for the earth, food, wine, months, seasons, day, night and dawn. Here they built magnificent temples in which to worship their different gods. Here they even hewed out magnificent temples in the solid rock. And from the changes they saw going on in the different objects of nature, they believed in creation by evolution; particularly as they had received the germ truth from their Aryan ancestors.

But here the imaginations of the Aryans ran till they finally concluded that all was spirit, and there was no such thing as matter in all space. They said we think we see matter in the shape of stars, the earth, houses and other objects, but in reality we do not see them, they are only illusions, that they are all spirit. That universal spirit throughout space they called

Brahm. This view could only have been taken by regarding all the invisible matter in space as spirit, and all the globes and other objects as simply condensed spirit.

But in time one of the chiefs falsely claimed to be the son of the Sun-God, Savitra, although his mother was an Aryan woman, and proclaimed himself king by authority of that imaginary god. His monarchy was therefore called the Solar monarchy. In the same way another chief created the Lunar monarchy.

So the monarchic trick was played on them in India by some of their cunning chiefs, for the glory and profit of their families, and their political purposes.

In time a war came on between these monarchies. The Solar monarchy conquered the Lunar monarchy and made its people slaves. The aristocratic nobles of the Solar monarchy then overthrew the king and carried on the aristocratic government for themselves, for the glory and profit of their families and their political purposes without the king.

Gautama, the son of the king, having become one of the people, by the dethronement of his father, and knowing that he was nothing but a mortal, concluded to make a fight for the people, pure democracy, in both religion and politics, nearly six hundred years before Christ. Gautama had many followers. Among his followers he set the slaves free, abolished all casts and classes, and established pure republican government, under which all had equal rights before the law.

Gautama denied the extreme spiritualism of the Brahmanists, and taught the people's religion and the people's God, including the immortality of the soul through a good life here, although he never called God the people's God. He denied that it was all spirit, and asserted that all we see of it is undoubtedly matter.

Gautama was called Buddha, which means wise man; and his religion has therefore been called Buddhism, or wisdom.

Brahmanism taught that this life was no account, and the sooner a person got out of it the better. So many of them sui-

cided to get into the invisible spirit state as soon as possible. To stop that ridiculous extreme, Buddhism taught the religion of humanity, that this life, or the body, was some account, and should be preserved and made as happy as possible. That people should not neglect the happiness of this life; but make this life better and happier, and in that way finally reach Nirvana after death.

CREATION BY EVOLUTION.

The greatest personal god of the Brahmans was called Brahma. They claim that he was the first born of creation; that he was born from the self-existent being, which was in the form of a golden egg. They finally arrived at the idea that he was the creator of all things, which proves that the monarchic trick was played on them.

CIVIL WAR.

Some of the Brahmans worshiped a god they called Vischnu, and claimed that he was the greatest god. Other Brahmans worshiped a god they called Siva, and claimed that he was the greatest god. When the war came on between the Brahmans and the Buddhists for religious supremacy, the different factions of the Brahmans found it necessary to settle their differences as to which was the greatest god; so they agreed that Brahma was the Creator, Vichnu the Preserver, and Siva the Destroyer, all three in one Supreme God. And thus the Indian triad, or trinity, was created. The civil war between the Brahmans and the Buddhists resulted in the expulsion of the Buddhists from India. The struggle between them lasted during nine centuries, from A. D. 500 to A. D. 1400, resulting in the total expulsion of the Buddhists, and the triumphant establishment of the triad as the worship of India. What a ridiculous civil war, in which Brahmanists and Buddhists fought each other for nearly a thousand years over the dispute as to whether it was all spirit. When all the Brahmanists ought to have had sense enough to have known that it was part matter, as

they saw it with their own eyes every time they looked at the sun, the moon, the stars, and the earth. But this was not all they fought about. The Buddhists fought for human liberty in both religion and politics, pure democracy; while the Brahmanists fought to destroy it.

TRIBUTE TO GAUTAMA.

For his wise, great and gallant fight in behalf of the people against monarchic religion, and political aristocracy, Gautama deserves all honor from all the world over, who love the cause of the people. He was the best and greatest Aryan Hindo.

The Buddhists left behind them about nine hundred temples excavated in the solid rock in the sides of mountains in the Bombay Presidency in India.

The Buddhist rock-cut monasteries are also numerous in India, although long since deserted. The Buddhist monks, then as now, took the same three vows of celibacy, poverty and obedience, that are now taken by the members of all the Catholic orders.

The Catholic Church, in its ritual, confession and general outline, is supposed to be a copy of the Buddhist Church. In its forms the Buddhist religion resembles the Catholic Church and in its spirit, Protestantism. The Buddhist religion is now the popular religion of the Chinese and the Japanese, Siam, Anam, Nepaul, Ceylon, and nearly all of Eastern Asia, although those countries are all monarchies.

BIBLE OF THE BRAHMANISTS.

The religion of the Brahmanists was entirely oral for many centuries. For centuries it mostly consisted of hymns, which were carried in their memories. Finally they were reduced to writing, and the volume was called the Vedas, and that age was called the Vedic age. Subsequently came the Laws of Manu. The Vedas and the Laws of Manu constituted the Brahmanistic Bible. The Buddhists had a separate Bible. The Buddhist calls his heaven Nirvana, and considers it a place of perfect rest from all worry.

INDIAN PHILOSOPHY.

Independent of the Bible writers, the priests, there were philosophers in India who tried to account for the existence of everything, from creation to salvation. They had three systems of philosophy, called the Sankhya, the Vedanta and the Nyasa. It is not known who were the authors of these systems of philosophy. The Vedantists held that there was but one God, but that the worship of the plural gods was necessary to those who could not rise to the sublime monotheism. All three of these philosophies agreed on certain points, and differed on others. They all three agree in asserting the transmigration of souls, and that the cessation of that brings final deliverance. A ridiculous idea, for there never was any transmigration of souls. The poets also wrote about creation, the gods and salvation. The Brahmanists sacrificed human beings to their gods. The Buddhists did not practice that outrageous murder of human beings. Gautama died a natural death at the age of eighty years, and his body was cremated.

CHAPTER 5.

PERSIA.

The Persians were Aryans, and it is not known just how long they retained republican government, electing their chief, but it is known that they took with them to Persia nature worship and their belief in creation by evolution. The first King of Persia overthrew the Republic and called himself Gilshah, meaning that he was King of the World; and claiming that he was the Son of God. And ever since then the king of Persia has been called the Shah of Persia, only dropping the Gil. So he played the monarchic trick on them, for the glory and profit of his own family, and his political purposes.

A subsequent King, Darius, neither claimed to be God, nor the Son of God, but called himself an Aryan. Still a later King, Cyrus, conquered Babylon and killed King Belshazzar, the Semitic, the very night of his great feast, when the children of Israel were his captives, and Daniel, the Jew, is falsely said to have foretold him his fate by interpreting the mysterious handwriting on the wall.

NATURE WORSHIP.

The Persians brought nature worship with them from Aryana, as is fully proven by their worship of the sun and fire at Persepolis. And as long as they worshiped nature they believed in creation by evolution; but afterwards when they got away from nature worship and the worship of the plural Gods and became too highly spiritual they imagined a very ridiculous account of creation, about Ormazd and Ahriman. The lovely valley of Shiraz is situated in the south-western part of Persia.

PERSEPOLIS.

At one end of this valley, fifty feet above the plain, is a crescent formed by rocky hills, within which is a platform partly hewn out of the mountains themselves, and partly built up with gray blocks of marble, from twenty to sixty feet long, so that the joints could scarcely be seen. This platform is fourteen hundred feet long by nine hundred broad. From the plain below they went up marble steps to the platform. On the way up they reached a landing, where stand two immense marble statues, supposed to have represented the sacred bulls of Magian religion.

Passing these sentinels they went on up still more marble steps, along side of which were carved rows of figures, which seemed to be going up by their sides, representing warriors, courtiers, captives, men of every nation, till they reached the platform, where stood gigantic columns, sixty feet high and fifteen in circumference, which supported a roof of cedar, which protected the multitude from the sun of Southern Asia. On that platform, near the tombs of the Kings of Persia, which were cut in the sides of the mountain, was an altar on which the priests kept a fire burning all the time, and suspended above the fire was a ball representing the sun, thus proving they had nature worship. Figures of the Kings were cut on the side of the mountain above their tombs, and above these figures, suspended in the air, were winged, half length figures in fainter outlines of them. The palace of the great Kings of Persia was also at Persepolis, the ancient capital of that kingdom. Outside of Persepolis the Persians had no altars, no temples nor images; and they worshiped on the top of mountains. They adorned the heavens, and sacrificed to the sun, moon, earth, fire, water and winds. "They did not erect altars, nor use libations, fillets, or cakes. One of the Magi sang an ode concerning the origin of the gods, (thus proving that they also had plural Gods as well as a Supreme God) over the sacrifice, which was laid on a bed of

tender grass. They paid great reverence to rivers, and did nothing to defile them. In burying the dead, they never put the body in the ground till it had been torn by some bird or dog. They then covered the body with wax, and put it in the ground."

PERSIAN MYTHOLOGY.

The mythology of the Persians was oral, coming down through the ages from the priests by word of mouth, till a man by the name of Zoroaster put it into a book of manuscripts called the Zend Avesta, which was the Persian Bible. From that and a subsequent writing called the Bundekesch, we learn that the:

CREATION.

Persians imagined that the Supreme God had created two powerful gods. The first they called Ormazd, and believed that he created all the good people, and everything that was good, and was therefore the God of Good. The other they called Ahriman, and imagined that he created all the bad people, and everything that is bad, and was therefore the God of Evil; that Ormazd was the God of Light, and Ahriman was the God of Darkness; that Ormazd created the world of light, and Ahriman created the world of darkness; that Ormazd created a protecting god for every object in his world of light; that Ahriman created a corresponding world of darkness, with its many gods of evil. So they had a good many gods.

WAR BETWEEN ORMAZD AND AHRIMAN.

To prepare for war with Ahriman, Ormazd armed himself and created for his assistance the whole shining host of heaven—the sun, the moon and the stars, which were supposed to be wholly submissive to him. The stars were simply private soldiers in the army of Ormazd, and were divided into four troupes, commanded by four Generals. Twelve companies were arranged, in the twelve signs of the zodiac. These were divided into four

divisions, which were stationed in the east, west, north and south. The planet Jupiter, called in the Persian language Tistrya, commanded the division in the east, and was named the Prince of stars; Saturn (Sitairsi) commanded the western division; Mercury (Vanant) commanded the southern division, and Mars (Hapto-Iringa) commanded the division of the north. In the center of the heavens is the great star, Venus (Mesch), that led all of them against Ahriman. The dog, Sirius (Sura), stood guard over the abyss out of which was to come Ahriman.

Ahriman was imagined to have created his forces of darkness to fight the forces of Ormazd. Ormazd being the God of Good, is represented as wanting peace, but Ahriman, being the God of Evil, was true to his evil nature, and would not allow him to have peace, and declared for war.

But blinded by the majesty of Ormazd, and frightened by the Fravashis, souls of holy men, before the terrible word of Ormazd he shrank back into the abyss of darkness, and lay fettered there for three thousand years of the second period.

CREATION OF PEOPLE.

Ahriman did not remain in the abyss, but returned to the earth to do all the harm he could. In pursuance of this purpose he entered the bull, the original animal, and caused him to die. But after his death, the first man, called Kaimorts, came out of his right shoulder, and out of his left shoulder came the soul of the bull, called Goshurun, which then became the guardian spirit of all the animals. They also imagined that all clean animals and plants came from the body of the bull. But mad because good results had followed his killing the bull, he then created the unclean animals.

KAIMORTS.

Ahriman had nothing to oppose Kaimorts, so he concluded to kill him. They imagined that Kaimorts was both man and

woman, and that through his death came from him the first human pair; a tree grew from his body, and bore ten pairs of men and women. The first couple were called Meschia and Meschiane. They were originally innocent and made for heaven, and worshiped Ormazd as their creator. But Ahriman tempted them. They injured themselves by drinking milk from a goat. Then Ahriman gave them the forbidden fruit, and they ate of it, and thereby lost a hundred parts of their happiness, so that only one part remained. The woman was the first to sacrifice to the Dævas, devils. They then had two children after fifty years, called Siamak and Veschak, and died one hundred years old. For their sins they are supposed to remain in hell till the resurrection. The substance of the commands in the Persian religion was: "Think purely, speak purely, act purely." The most perfect moral law. That religion taught cleanliness of the body also. It also taught that the Fravashis of men who were created by Ormazd and are preserved in heaven, in the realm of light of Ormazd. But that they had to come from heaven to be united to human bodies and go through a probation called the Way of Two Destinies. That those who chose the good in this world are received after death by good spirits, and are guided by the dog, Sura, to the bridge, Chinevat, and that the wicked were dragged there by the Dævas devils. Here Ormazd holds a judgment day, and determines the fate of souls. The good pass the bridge into heaven, where they are welcomed by the Amshaspands, seven archangels, with rejoicing, while the bad fell into the gulf of Duzahk, where they were tormented by the Dævas, devils. The duration of the punishment was fixed by Ormazd, but some were prayed out by their friends, while others had to remain till the resurrection of the dead. As all were finally released from hell, the Persian religion taught final universal salvation. They think Ormazd will then clothe them anew with flesh. They imagined that Ahriman is to cause a comet to descend to the earth and cause it to be just like a stream of melted

iron, which will rush down into the realm of Ahriman, and that all beings will have to pass through this stream ; to the righteous it will feel like warm milk, and they will pass through to the dwellings of the just ; but all sinners will be borne along by the stream into the abyss of Duzahk. There they will burn three days and nights, then, being purified, they will invoke Ormazd, and he will receive into heaven. Subsequently Ahriman himself and all in Duzahk shall be purified by this fire, all evil consumed, and all darkness banished. They imagined from this extinct fire there will come a more beautiful earth, pure and perfect and destined to be eternal.

Clarke declares that Zoroaster did not invent the Persian religion, but it grew like all other religions. Small bodies of Parsis, disciples of this ancient faith, are still in Persia and Asia, and in India.

CHAPTER 6.

EGYPT.

History proves that the earliest Egyptians on the lower Nile were Semitics, who mixed with the surrounding African tribes, not negroes. The Egyptians recognize no relationship with the negroes. The negroes only appear on the monuments as slaves. How long the Egyptians retained the republican government, electing their chiefs, is not known, but it is known that in their ancient monarchy their king claimed to be the son of God by his mortal mother, and compelled his sons and daughters to marry each other under the pretense of keeping his divine blood in his royal family. So in Egypt that fraud of so called divine right monarchy, was also played on the people, by their old Chief, for the glory and profit of his own family, and his political purposes.

NATURE WORSHIP.

The earliest worship of the Egyptian people was Nature Worship, the worship of the sun, the earth, the air, fire and water. From that to the worship of the imaginary gods, their supposed spirits. These were the gods of the people. They also believed in the Supreme God but never worshiped him. The greatest of the plural Gods they named Osiris. They then imagined that the imaginary Osiris had an imaginary wife, they named Isis, and that they begot an imaginary son they named Horus. They also imagined ridiculous stories about their gods. They imagined that Osiris was killed by Typhon, and another imaginary god, and after his death his soul begot a son by Isis. Nowhere did their imaginations ever provide for any marriage ceremony between the gods and goddesses. They were all natural marriages. They continued to imagine till their imaginations had

created three orders of imaginary gods. But as it is not the purpose of the author to give the names and imaginary history of all the imaginary gods, nothing further will be said on that subject now, except to state that they imagined Osiris, after his death, came back to sit in judgment on the souls of the dead and contend with the imaginary Satan, they called Set, for the possession of the souls; and that their Sun-God was called Phra, from which the name Pharaoh was derived, which indicates that King Pharaoh must have claimed that he descended from Phra, the Sun-God.

ANIMAL WORSHIP.

The Egyptians carried their worship of nature even to the worship of the animals. They worshiped what they called a sacred bull they named Apis. They imagined that he was the representative of Osiris. He is said to have been a bull with black hair, a white spot on his forehead, and other special marks. He was kept at Memphis in a splendid temple. They held a festival in his honor, which lasted seven days, when great multitudes of people assembled. When he died his body was embalmed and buried with great honor, and the priests searched till they found another Apis, that was taken to Memphis and honored as the dead one had been. The sacred bulls were buried near Memphis in an arched gallery, hewn in the rock, two thousand feet long and twenty feet high, and twenty feet in breadth. On each side is a series of recesses, each containing a large granite sarcophagus, fifteen feet long and eight feet wide, in which the body of a sacred bull was deposited. In 1852 they had already found thirty of these sarcophaguses containing dead bulls. In front of this tomb is a paved road, on each side of which are arranged stone lions, and before this is a temple with a vestibule. The bull was not the only sacred animal in Egypt. The tombs are full of the mummies of dogs, wolves, birds, and crocodiles that were embalmed and buried by the priests. They had Phallic Worship in its most disgusting forms.

Their intense worship of nature and all its objects is proof

positive that they originally believed in creation by evolution. That nature was the Creator.

They worshiped flowers, from which fact the Greeks and Romans laughed at them and said: O! sacred nation whose gods grow in gardens.

SACRED MYSTERIES.

In the order of Sacred Mysteries the priests went ahead worshipping the Supreme God, the true and only God, while they continued to teach the religion of the plural gods to the people.

The Egyptians furnished three kinds of Sphinxes. The first was a lion's body with the head of a man on it; the second was the body of a lion with the head of a ram; the third was the body of a lion with the head of a hawk. The Sphinx was the solemn sentinel placed to guard the temple and the tomb, as the Cherubim guarded the gates of Paradise after the supposed expulsion of Adam and Eve. The Cherubim was composed of the figures of parts of a man's body and an eagle's body. The Cherubim consequently had wings. The Persians and Greeks had similar symbolic figures, meant to represent the various powers of the different creatures, combined in one being. The Egyptians also had a Holy of Holies in their temples. The ceremony of the Jewish high priests, placing on the head of the scapegoat the sins of the entire nation, was borrowed from the Egyptians. As Moses was a priest in the Egyptian religion, he doubtless subsequently introduced into the Jewish religion many of the features of his former religion. Many of the customs now in the christian religion can be traced back to Egypt. The Jews derived their custom of circumcision from the Egyptians, and the Egyptians derived it from the Ethiopians. The custom of placing a gold ring on the finger of the bride came from Egypt. There was an Egyptian priest at Thebus, called "Keeper of the Two Doors of Heaven," at least two thousand years before the Pope of Rome assumed to hold the keys. Notwithstanding the

plural gods have been knocked out, the doctrines of the natural religions have come into the christian religion. The learned Egyptologist, Samuel Sharp, stated that there are four doctrines common to Egyptian mythology and church orthodoxy. They are these:

1. That the creation and government of the world is not the work of a simple and undivided being, but of one God, made up of several persons. This is the doctrine of the Trinity.

2. That salvation cannot be expected from the justice or mercy of a Supreme Being, Judge, unless an atoning sacrifice is made to him by a divine being.

3. That among the persons who compose the god-head, one, though a god, could suffer pain and be put to death.

4. That a god or man, or a being half a god and half man once lived on earth, born of an earthly mother, but without an earthly father.

The idea of the Madonna and her child, Christ, in her arms was borrowed from the natural religion of Egypt. The Egyptian imaginary goddess, Isis, with her imaginary child, Horus, in her arms, were worshiped as the merciful gods that would save their worshipers from the vengeance of the terrible imaginary judge, or god, Osiris. Isis was, therefore, the Egyptian Madonna. So Mary, the mother of Christ, was not the first Madonna in this world. The Egyptian Madonna and her child in her arms were imaginary, while the Christian Madonna and her child in her arms were not imaginary, but were sure enough mortals.

TRIAL OF A SOUL BEFORE OSIRIS.

The Egyptians did not believe in confession of sins and repentance, but denied their sins, and tried to purify themselves that way. This is the style of the Christian Scientists of our times.

The Egyptians imagined that the soul was tried before the imaginary Osis, that some imaginary gods prosecuted the soul, and other imaginary gods defended it and pleaded for it. They

had evidently witnessed the trial of a criminal in this life, and consequently imagined that the soul had to go through a similar trial after the death of the body. The most ridiculous part of the trial was where the soul was represented as placing his defenders, lawyers, on the alter to sacrifice them to appease the wrathful Osiris. Lawyers in this life would not allow themselves to be sacrificed in that way for the benefit of their clients. These imaginings proved that there is no telling what ridiculous things the imagination will not imagine. Egypt will be celebrated in history for all time as the land where the children of Israel were first held in slavery for centuries, and on account of their wonderful escape from that bondage. The temples in which the ancient Egyptians used to worship, in the valley of the Nile, were finally buried by deposits from the Nile, and the sands from the desert being blown in over them. They are now being dug up by archiologists, and on their walls they find carved the ancient history, and all the religious beliefs and representations of the daily life of the Egyptians. There will never be any occasion for any modern city or modern temples to be dug up to find what is going on now in any part of the world, as through the ocean cables the current history, both political and religious, and all other current news of any importance, is being put on record all around the earth. Many inventions that are regarded as modern were in use among the ancient Egyptians.

EGYPTIAN BIBLE.

The Egyptian religion was oral for centuries, but was finally reduced to writing, and was in forty-two sacred books in five classes. The first class consisted of hymns in praise of the gods, and were the most ancient. The other books treated of morals, astronomy, hieroglyphics, geography, ceremonies, the gods, and the education of priests, and medicine. In one of these books is represented, by a picture, a funeral procession, in which the soul of the deceased is represented as the chief mourner, offering

prayers to the sun god. Another part of the book represents forty-two gods sitting in judgment on the soul of the deceased, with Osiris as chief justice. Before him are the scales of divine judgment. In one is placed the statue of justice, and in the other the heart of the dead, who stands in person by the balance, while Ambis watches the other scale. The god Horus looks at the plummet to see which way the scale inclines. The god Thoth, the Lord Justifier of the Divine Word, records the sentence.

Learning, the sciences, and the arts reached a very high state in Egypt. In some respects they excelled the moderns. The pyramids are tombs.

Astronomy reached a high state in Egypt, and also in Babylon, and all the ancient Asiatic nations.

PYRAMID OF CHEOPS.

The greatest pyramid in Egypt. Its base covers thirteen Acres. Its height is four hundred and seventy-nine feet. Seventy feet less than the height of the Washington Monument at our National Capital. It was built of stone. It is the tomb of Cairo. King of Egypt; and was built by him about nine hundred years B. C. The largest stone used in this pyramid or in any of the others is about nine feet long and about six feet thick. Only about one third as large as the columns in the front of Capitol at Washington. Cheops took twenty years to build it. It would be built now in one third of that time. It is located on the bluff which borders the valley of the Nile, five miles west of Cairo.

Along that bluff for about seventy miles south are pyramids of different sizes the tombs of people. They were built of different materials. Some were built of Sun-dried bricks. Modern Egyptians have torn down some of the smaller ones to use the stone of which they were built to build houses for themselves. Moral: Never build a pyramid for your tomb.

There are pyramids in Mexico and India. The largest pyramid

in Mexico was built of sun-dried brick. Its base covers forty-seven acres; and it is less than two hundred feet high. It was a tomb for people. All pyramids are tombs. History does not tell when the pyramids were built in India and Mexico. They are undoubtedly very ancient. The Mouriads tomb of the mound builders are simply pyramids built of earth.

The Sphinx is as remarkable as the pyramids and was cut out the solid rock; and is the head and form of a man, and the circuit around its head at the forehead is one hundred and two feet, the whole length of the figure one hundred and forty-three feet, and the height from the belly to the top of the head sixty-two feet; and from the chin to the top of the head twenty-eight feet. It stands on the same plain as the pyramids of Jizeh. The country people living near it think that King Amasis was buried in it. They say it has a calm and smiling countenance. It had beard.

The pyramids of C. Lestius, at Rome was built of stone and is still in perfect condition. I saw it when I was in Rome.

CHAPTER 7.

GREECE.

One branch of the Aryans went to Greece, where they found and mixed with a white people called Pelasgians. The country had been known as Pelasgia, but after the mixture of these two peoples it became known first as Hellas and then Greece. From that time the whole people have been known as Greeks, and have played one of the grandest parts in all human history, in both politics and religion. How long they retained republican government, electing their own chiefs, is not known, but it is known that in their ancient monarchy their King claimed to be the son of God by his mortal mother, and compelled his sons and daughters to marry each other under the false pretense of keeping his pretended divine blood in his royal family. So that monarchic trick was played on the people of Greece by their cunning old chief for the glory and profit of his own family, and his political purposes. But subsequently the Greeks became a highly cultured people, recovered their natural, inalienable right of self-government, in both politics and religion. It was the Grecian Republic that played the great part in both politics and religion.

The ancient republics of Greece and Rome, both Aryan, are more interesting to us Americans than any other nations on the earth. It was their political troubles that served as warnings to guide our forefathers in framing our National Constitution.

The Greek Republic began its career as a Confederacy of slave States. Some of the States became free, while the others remained slave. Then came the civil war between the free and the slave States, commonly called in history the civil war between the Greek Aristocracy and the Greek Democracy, the people of the free States being called the Democracy, resulting in disintegration.

Our Republic began its career as a Confederacy of slave States. Some became free States, while others remained slave States. Then came the civil war between the free States and the slave States, but, thanks to our central government, disintegration was prevented.

The fact that the Greeks disintegrated, owing to their having no central government over their States to hold them together when civil war should come between them, suggested to our constitutional fathers the necessity of placing a central government over our States to hold them together when civil war should come between them. The result of our civil war proved the wisdom of their course.

The greatest struggles man has made to recover and preserve his natural right of self-government took place in India (by Gautama), Greece, Rome, France and America.

The civil war between the free States and the slave States of Greece lasted twenty-seven years.

The free State of Athens, the home of culture and refinement, led the Democracy. Sparta led the Aristocracy, conquered the Democracy, and forced on Athens the rule of the Thirty Tyrants. But the Athenians soon drove the Tyrants from the city and restored the Republic. Seeing the disintegrated, crippled condition in which the civil war had left the Greeks, King Philip, of Macedon, became ambitious to rule them. And accordingly intervened in a subsequent civil war between two States of the Confederacy; forced and bribed his way into the Amphictionic Council, the Grecian Congress, as a member of the same, over the resistance of Athens, led by the immortal Demosthenes, who, to his immortal honor, let it be remembered, was proof against all King Philip's efforts to bribe him.

Then came the great struggle between Demosthenes and King Philip. It was Republicanism vs. Monarchy. Demosthenes, with the power of his oratory, tried to rally all the Greeks, but owing to the bitterness engendered by their late civil war, and

the general demoralization resulting from corruption in public affairs, few responded. The Aristocracy either held back or aided King Philip on account of their hatred of the Democracy. And many of the Democracy held back because of their disgust over corruption at elections, thus practically disintegrating the Confederacy. Classic Athens, under the leadership of Demosthenes, gallantly led the forlorn hope, but in the battle of Cheronea, King Philip conquered, and became the master of the Greeks. Demosthenes subsequently led a movement to release Athens, but was defeated, and committed suicide, by poisoning, in the Temple of Poseiden, the great imaginary God of the Greeks, where he had fled for safety. The Greeks would not kill anybody in that temple, but as his enemy, Archius, with his soldiers, were trying to get him out of the temple to kill him, he coolly said to Archius, who had been an actor: "Archius, your acting never moved me, and you cannot move me now," and drinking the poison, fell and expired near the altar, at sixty-two years of age, three hundred and twenty-two years before Christ. Thus ended the great Greek struggle between Republicanism and Monarchy. For his gallant struggle to save Republican government Demosthenes deserves more honor from the people of the world than any other Greek.

From this career of stoic Greece, it is plain that disintegration led to the death of Republicanism in that historic land.

Moral: The people of a Republic should always avoid disintegration and never resort to civil war, lest ambitious monarchists intervene and conquer all.

Twenty-five hundred years after these troubles were occurring in Greece, similar troubles came on our own continent. During our great civil war a civil war came on in the Republic of Mexico. The ambitious monarchist, Napoleon III, of France, took advantage of the troubles in Mexico, as well as in our own Republic, to intervene in Mexico, overthrow the Republic and establish a monarchy there, sending Maximilian over from Europe to be

Emperor of Mexico. He and the monarchists of England then thought of intervening in our Republic, conquering us all, adding the South to Maximilian's empire in Mexico and the North to England's possessions in Canada. Only the fear of a revolt against it on the part of the people of France and England, who sympathized with our Union people who were struggling to maintain the supremacy of the Republic and establish universal liberty, prevented them from making the attempt. These facts end additional force to the above moral, that the people of a Republic should avoid disintegration and never resort to civil war, lest ambitious monarchists intervene and conquer all.

During the administration of President Monroe our Government assumed the position that no European monarchy should ever intervene in the affairs of this hemisphere to establish a monarchy. This was called the Monroe Doctrine. During our civil war we were in no condition to enforce it, but as soon as our war was over our Government ordered Napoleon to take his French army out of Mexico and let the Mexican people determine for themselves what government they wanted. Napoleon withdrew his army at once, and the Mexicans killed Maximilian and re-established the Republic. To the everlasting honor of our Southern soldiers let it be remembered that they were anxious to join the Union soldiers and drive Maximilian and his French army out of Mexico, but no occasion offered. It is plain that we repeated the career of the Greek Republic, because we started out with the same conditions under which that Republic began its career. As human nature is the same in all generations, this proves that like political conditions will always produce like political results, unless special care is taken to prevent.

Athens, in the free State of Athens, was the most cultured city in all Greece.

RELIGION.

Here their imaginations created separate gods for everything in nature or the universe, till they had hundreds of gods, and names

for all of them. In fact, so many gods that a Greek knew not to which god he ought to pray when he wanted a particular relief. In that case he erected an altar to some unknown god and prayed to him for relief. What a great relief the one only God with full power to grant any and all relief would have been to the overburdened memory of the Greek. They also had goddesses for everything in nature. Strange as it may appear to us, they also imagined that these imaginary gods and goddesses had amours and children. They imagined that they had three generations of gods; that the first generation were nature gods, and that the third generation were spiritual gods, but just like men and women, and dwelt on Mount Olympus, on the northern border of Greece. They imagined that those human-like or sinful gods and goddesses lived on imaginary foods called nectar and ambrosia, and were thereby made immortal.

The brains of the Greek Aryans traveled over about the same line of religious thought that had previously been gone over by the Hindoo Aryans in India. To Greece they brought nature worship, the worship of the sun, the moon, the stars, the earth, the sky, the ocean, the atmosphere, the storms, fire, &c. From this start they went on and imagined the existence of the plural Gods and that they married and produced a second generation of gods, myths, they called Titans, and that some of the Titans married and produced a third generation of imaginary gods, called Olympian Gods. And also Nymphs of the Ocean, were creations of their imaginations. Most of the names of the Greek gods they borrowed from the imaginary gods of the Egyptians, not using the Egyptian word, but using the corresponding Greek word. As Egypt and Greece were but a few hundred miles apart, and sailing ships were constantly carrying commerce from one to the other, the former very naturally influenced the latter, as it was then just beginning to develop. The Greeks allowed their imaginations to run till they imagined that each tribe of them had its separate god;

that each family had its separate household god, and that each individual had an invisible spirit always hovering about to look after his welfare, which they did not dignify with the name of god, but they called it his Genius.

GREEK BIBLE.

Among the Greeks the priests were not as great men as they were in other nations. In other nations they and the prophets wrote the Bibles for the people, but they did not do so for the Greeks. The Greek Bible was written by two Greek poets, Homer and Hesiod, and is to be found in their poems, called Homer's *Iliad* and Hesiod's *Theogny*.

HOMER'S ILIAD.

Homer represented the Olympian Gods as living together on Mount Olympus, feasting, making love, making war, playing the hypocrite with each other, getting angry and making up. He represents them as feeding on nectar and ambrosia, which imaginary foods, the Greeks imagined, made the gods immortal. He even represents them as getting drunk on nectar and becoming very boisterous at their feast; feasting all day long and going to bed at sundown; as fighting among themselves, and sometimes with mortals, and getting whipped by the mortals, and then going back to Zeus, their Supreme God, on Olympus, to complain to him about it like a boy going to his father to complain that some other boy had whipped him. He also represented them as taking part in the siege of Troy on both sides.

In his poem Hesiod first gives his idea of creation, or how the earth and the heavens came into existence, and then goes on to give an account of the imaginary birth and life of each of the three generations of their imaginary gods. He represents them as no better than the meanest of mortals. Tells how the Greeks imagined that they feasted, got drunk and did all kinds of mean things. He represents those imaginary gods as carrying on wars

among themselves ; and even represents the Mythical Goddesses as fighting each other. The imaginary children of the imaginary Titans were Olympian Gods, as the Greeks imagined that they resided up on Mount Olympus on the northern border of Greece.

GODS OF THE ARTISTS.

To the imaginary gods the Greek sculptors also paid their attention. They chiseled out of marble representations of the personal appearance of the gods as they supposed they would appear if they could only be seen by the mortal eye. These marble busts, and sometimes statues, were by some called idols, and the separate temple of each god had his marble bust set up in it for his worshipers to look at. Some accused the worshipers of worshipping the idol, or bust, instead of the imaginary god it represented. The same god represented in marble presented different appearances according to the different conceptions of how he would appear could be seen by the different artists who chiseled him out. The artists, in painting, also represented the supposed appearance of the different gods in paintings on the walls inside of their temples. These paintings also represented different appearances of the same god according as the different artists had different conceptions of how they thought the god would appear if he only could be seen.

These different representations of the same god told at once as to whether the artists considered the god a fierce god or a mild and gentle god. If the artist was of a fierce nature he would give that appearance to the bust, or painting of the god, and if he was of a gentle nature himself he would give a gentle appearance to the painting or bust of the god.

Similarly men now in expressing their opinions of God give their own attributes to him. If they are tyrannical in their own natures they attribute that nature to God ; if on the contrary they are not tyrannical in their own natures, but gentle and kind, they

represent God as a kind and forgiving father. This fact that men always attribute their own natures to God is what caused the great infidels to declare that every man is the creator of his own god. They should have said, every man is the creator of his own idea of God.

GODS OF THE GREEK PHILOSOPHERS.

The Greeks produced some infidels, who were persecuted because they denied the existence of the imaginary gods.

The enemies and rivals of Socrates had him put to death for denying that the plural Gods were Gods, and at the same time allowed the Stoics, who believed as he did, to live.

He was put to death by poisoning according to the Greek law. In prison he talked with his friends, Plato and others, till the hour of execution came, then took the poison in the presence of his friends and laid down and died, a martyr to the freedom of the human brain.

Everlasting honor to Socrates from all people the world over who love the cause of the people, the freedom of the human brain.

It was the murder of Socrates for denying the existence of the plural Gods, as Gods, as they were recognized as Gods by the Greek Constitution, and the murders of the martyrs in the St. Bartholomew massacre, the burning of the Martyr Bruno in Rome by the order of the pope of Rome, and other murders committed in the name of monarchic religion that caused our constitutional forefathers to keep the name of God out of our constitution; lest those who believe in the monarchic idea of God should want the government to put to death all who believe in the people's idea of God.

Protagoras was sentenced to death and his writings were burned because he denied the existence of the imaginary gods. Now we all know they had no existence. Diogenes was denounced as a Atheist because he denied the existence of the imaginary gods, and a reward of a talent was offered to any one who should kill

him. About this time came Socrates, the great Greek philosopher, who, while he did not deny the existence of the imaginary gods, taught the existence of the Supreme God. He looked upon the imaginary gods as not gods, but simply angles, archangels and saints. In other words, Socrates in his philosophy abolished them as gods, reduced them to the rank of angels, archangels and saints, and left only the Supreme God, and thus arrived at the monotheism, the one only god, but was put to death because he did it.

Socrates started out from the standpoint of nature to search for the origin of everything, even to the finding of the God, and was therefore a people's religionist. Socrates believed in and argued in favor of the immortality of the soul. Plato, that other great Greek philosopher and monotheist, assumed the existence of God and declared that everything came from him as creator, and was therefore a monarchic religionist. Aristotle was not as pronounced a monotheist as was Plato.

STOIC SYSTEM.

The Greek Stoics believed that there was but one being, and that from him flowed the universe, and to him returned everything in regular cycles. That everything is either God, space, or a manifestation of God; meaning that everything is either nature space, or a manifestation of nature, or space.

In other words they were evolutionists, even believed that the personal God was evolved into existence, who presided in heaven for a cycle of time. They believed that the soul exists after death of the body, in a future state, much better than this for a time, but in a certain cycle it is absorbed into the Divine Being, space. That in that better world, heaven, there would be a judgment day held on the conduct of each person; there friends and relations would recognize each other and dwell together during the cycle preceeding absorption. All of which meant that they believed that space was God and that finally all souls would be ab-

sorbed in space, that is cease to be. And that after a long cycle of time even God would be absorbed in space, cease to be, and another evolved God would succeed him and so on.

That there was but one personal God in existence at the same time. And that nature was the universal Being that evolved all personal beings into life. But it is a misnomer to call nature the universal being for nature is no being at all, although it created all beings, even God by evolution. They believed that process of evolution, life, death and final absorption would go on forever.

EPICUREANS.

The Greek Epicureans believed that the imaginary gods had an existence, and that they enjoyed themselves very highly, and that they were immortal ; but they did not believe in any future state for mortals, and rejected prayer and all religion, regarding it as a curse to man. Such were the principal theological beliefs of the Greek philosophers.

The sacred mysteries were practiced in Greece. The Greek religion was established by law, and was the national religion in a republic, but they allowed everybody to worship his own God as long as he did not deny the existence of their Gods.

CHAPTER 8.

ROME.

As long as time shall last the history of Rome, in both politics and religion, will be intensely interesting and instructive.

Led by Junius Brutus, man recovered self-government in Rome, but denied it to his fellow-man in the establishment of a Patrician Republic.

The Patricians, a rich and privileged class, who owned many slaves, were, by provisions of the Constitution, the ruling power in Rome, so much so that the government could, very appropriately, be described as a *government of the Patricians, by the Patricians, and for the Patricians*. The Patricians comprised about one-tenth of the Romans. The other nine-tenths consisted of Plebeians and white slaves.

This being the situation in Rome, a struggle began for *equal rights before the law*. The leaders of the people, the brothers Gracchi, for daring to ask equal rights for the people, were slaughtered by the Patricians and their property confiscated. The people's party, however, subsequently gained power under Cinna, the father-in-law of Julius Cæsar, by his first wife, and Marius, the uncle of Cæsar, when the Patrician leaders were in turn put to death, and equal rights before the law established in their Constitution for all Romans; but the struggle continued between the Patricians and Plebeians for the control of the government. And in retaliation, Sylla, the great Patrician general, returned from Asia with his army, and in sight of Rome destroyed the people's army, putting all prisoners to death. Sylla then dictated a Constitution providing for the perpetual rule of the Patricians, and to make sure that that rule should be in no danger of overthrow, executed five thousand leading men of the people's party.

But in spite of the Sylla Constitution and that great slaughter of leaders, the people's party again gained control, this time under Cæsar, Pompey and Crassus, and strange as it may seem, no retaliation was made on account of the Sylla slaughter.

After the expiration of Cæsar's consulship, he led his army into Gaul, which country he conquered and reconciled to Roman rule. But after the death of Crassus, the Patrician leaders, desiring to regain control, seduced Pompey, then First Consul of Rome, into a movement against Cæsar, demanding his retirement from the army, and the dismissal of his troops to civil life and poverty after nine years' service in Gaul.

In justice to his army, himself and the people, whose greatest leader he was, he declined to comply with their demand. Civil war came, and finally the contending forces met at Pharsalia, Cæsar in command of the army that represented the cause of the people and the Tribunes, and Pompey in command of the army that represented the cause of the Patricians and the Senate. A great many of the Patrician leaders, Senators and their sons, were on the field with Pompey, and many of them were slain in that bloody battle, which resulted in a great victory for Cæsar and the people's cause. Pompey fled to Egypt, where he was treacherously murdered. Finally Cæsar destroyed the Patrician army, commanded by the two sons of Pompey, at Munda, and returned to Rome conqueror of the Patricians. And was, again, triumphantly elected First Consul of Rome, Mark Antony, his most intimate friend, being elected one of his associate Consuls. Cæsar was then at the most critical period of his life. Champion in the people's cause, he might have been the first Washington of the world, and loved by all mankind, had he not allowed the siren voice of ambition to whisper in his ear: "*Cæsar, Emperor of Rome!*"

The Patrician Senators, secretly hearing of Cæsar's ambitious designs, at once concluded to be the first to offer him the crown, and on that ground to claim the right to control his administra-

tion as Emperor. They accordingly voted him the crown, and had him sounded to see if he would accept. But not being willing to owe it to his hereditary enemies, whom he had so recently conquered, Cæsar declined the proffered crown. But the Patrician Senators, having committed themselves in favor of making him monarch, and secretly knowing that he could rely on most of the army, Cæsar concluded to *sound the people*, and if he didnt meet with too much opposition from them, declare himself Emperor. Accordingly, in the presence of Cæsar and a large concourse in the Forum, by prearrangement, a diadem was placed on the head of his statue, which stood upon the Rostra. The people failed to greet it with any sign of approval, and two indignant Tribunes tore it from the statue. Cæsar failed to disclaim any connection with the crowning of his statue, which he would have done then and there had he not been seeking the crown. Riding on horseback, in the street, shortly after, he was by prearrangement hailed as King. Reining up, Cæsar replied: "I am not King, but Cæsar." Some Tribunes tried to arrest the hailers, and a fight ensued. Cæsar had the Tribunes punished by the Senate for daring to interfere with his friends. And soon after, on the 15th day of February following, when presiding at the Lupercalia, the ancient Carnival of Rome, Antony, as a last *sounding of the people*, offered him the crown, saying: "The people give you this by my hand." Cæsar hearing no shouts of approval, and seeing marked disapproval in the faces of the people, turned it off, exclaiming: "*Romans have no King but God!*" This sentiment was greeted with shouts of joy. Cæsar did not believe in any God at all, but used the word God whenever it suited his purpose to do so.

Cæsar's refusal of the crown when offered by the Patrician Senators, and then soliciting it from the people, caused the Patricians to *suspect* he intended to make himself Emperor and lean toward the people, his old friends, and away from the Patricians, on account of which they concluded to put him to death. And, finally, the evening previous to the Ides of March, the conspirators met

at the house of Caius Cassius and agreed to assassinate Cæsar the next morning in the Senate chamber.

That night his wife, Calpurnia, dreamed that Cæsar was murdered, and she saw him ascend into heaven and received by the hand of God. Calpurnia, troubled by her dream the next morning, persuaded him not to go to the Senate.

At the same hour the conspirators, who had some gladiators placed in the temple near by, to be called to their assistance if necessary, and Cicero, who fully sympathized with the conspiracy, took their seats in the Senate. And as Cæsar came not, sent one of their number, Decimus Brutus, in whom Cæsar had great confidence, to induce him to come to the Senate. On their way a man slipped into the hand of Cæsar a paper, telling him to read it. He neglected to do so. Had he read it, it would have saved him, for it exposed the conspiracy and the names of the conspirators. Arriving at the Senate, Cæsar took his seat as First Consul, when the conspirators approached him under the pretense of submitting petitions. Tullius Cimber's request was refused, whereupon he caught hold of Cæsar's gown imploringly, and at the same time Caius Cassius, from behind, stabbed Cæsar in the throat. Cæsar involuntarily shrieked, and, rising, caught Cassius by the arm, when Marcus Brutus stabbed him in the breast. Throwing up his arms to protect his face from threatening daggers, Cæsar sank to the floor in death. Brutus, waving his dagger, shouted: "*Cicero, liberty is restored in Rome!*" All fled from the scene. The conspirators rushed into the streets, shouting to the people: "*The tyrant is dead and Rome is free!*" The excited people crowded the streets, where Brutus and Cassius spoke to them in defense of their act, declaring that they had killed Cæsar to save the Republic. Brutus and Cassius were leaders in the people's party, but as they were acting with the Patrician Senators, the hereditary enemies of the people, the people believed, at that time, that Cæsar was slain more to place the Patricians back in power than to save the Republic.

Through fear the dead body of Cæsar was left alone where it fell till nightfall, when three of his own servants bore it to his home. That afternoon Lepidus marched his troops into the city and stationed them in the Forum. And all that night was passed by the conspirators, including Cicero, in the Capitol, trying to agree upon what should be done next.

Through fear of Mark Antony, now Chief Executive of Rome, Lepidus and his troops, who were Cæsar's friends, and the people, they finally resolved to allow Cæsar's body to receive a respectful funeral, and to ask Antony to meet with them in the Senate.

The next morning the Senate met in the temple of Terra, Antony presiding as Consul. After a short speech from him, Cicero led off in behalf of the conspirators, in one of the ablest speeches of his life, advocating *peace, reconciliation*, and oblivion of the past. The Senate voted pardon and oblivion for the past. Thus pardoning themselves for murdering Cæsar.

CÆSAR'S FUNERAL.

In due course of time Cæsar's body, the dress of which had not been changed, was brought to the Forum and placed on the Rostra from which he had so often spoken to the people. After a reading of the votes of confidence and honors the Senate had recently heaped on Cæsar, and *the oath the Senators had all recently deceitfully taken in Cæsar's presence, to try and make him believe that he was in no danger from them, to protect him from assassination*, of which he had expressed apprehension, and then had so treacherously broken, Antony read the will of Cæsar, in which the people were left about five dollars each and a public park on the Tiber. The will, also, made Octavius his general heir, and Demicus Brutus his heir in case Octavius failed. Antony then exhibited to the people Cæsar's wounds and bloody gown, exciting the people against the conspirators. His funeral oration ended, a funeral pile was made, there in the Forum, from the platform, chairs and articles of clothing thrown upon it by the

people, upon which the body of the great Cæsar was *burned*. His unconsumed remains were gathered up and buried in the Tomb of the Cæsars in Campus Martius. The grief of the common people, who chiefly composed the audience, was great.

Antony's Consulship soon ended, and Cicero became Chief Executive, and for a year after the death of Cæsar through him the Patrician party had control of Rome, when Antony, Lepidus and Octavius united and marched triumphantly into Rome with the entire Western army. Cicero fled before them to his country seat, where he was pursued and beheaded. Antony and Octavius then marched against Brutus and Cassius. They met at Phillippi. A desperate battle was fought. Brutus and Cassius were defeated, and committed suicide to avoid being captured and murdered by their victorious enemies.

In due course of time Octavius Cæsar was installed Emperor of Rome. And thus, about forty-three years B. C., perished the great Roman Republic, and a Cæsar was on the throne, doubtless as was intended by Julius Cæsar. The conspirators and all who sympathized with them were then put to death by the nephew of Julius Cæsar. Julius Cæsar was sixty years of age when he was assassinated.

WHY DID THE ROMAN PEOPLE SUBMIT TO MONARCHY?

History informs us they had seen the public offices go by the power of money instead of the will of the people, for so many years, they thought that true Republicanism had been destroyed already by the corrupt use of money at elections. That no poor man, however worthy, could be elected to office. That the people, disgusted with that state of affairs, felt as though they would as soon see the offices go by heredity as by the power of Patrician money, and consequently submitted to monarchy.

From this career of Rome it is plain: *First*: That the civil wars of the Romans were caused by the Patricians denying the Plebeians *equal rights before the law*, and murdering their leaders for

daring to ask for the same. *Second:* That the Republic was destroyed by the ambitious desire of the Cæsars to rule over the Patricians. *Third:* That the bringing about of that result was made possible by the corrupt conduct of the rich Patrician leaders in purchasing voters at the polls.

Moral: Man should never deny to his fellow-man equal rights before the law, and the people of a Republic should always see that their elections express the will of the people and not the power of money.

Our constitutional forefathers framed our Constitution providing for a People's Republic, excepting as to the negroes, whom it left in slavery. Here, also, man denied to his fellow-man equal rights before the law, and punishment came for it in civil war.

Our forefathers also framed our Government after the general plan of the Roman Government, the legislative body being divided into a Senate and House, the only difference being that our House is called a House of Representatives, while theirs was called a House of Tribunes; but in both cases they were elected by the people. Our President corresponds to the First Consul of Rome, only being called President instead of First Consul.

RELIGION.

As long as human beings remain on this earth the history of the Roman Republic, its religion, its politics and its military career will be studied by mankind. The religion of Rome was established by law as the national religion, although Rome was a Republic. It consisted of a worship, a ritual, a ceremony. A Roman could believe whatever he pleased to believe and the authorities never molested him so long as he observed the external ceremonies of the church. Cicero as First Consul was by law chief pontiff, head of the church, and as such claimed to believe in religion, but as a philosopher he denied the existence of the gods, and made an argument to that effect in his *De Natura Deorum*. That proves that they had religious liberty in the Roman

Republic, notwithstanding they had a state church which recognized all their Gods. The Roman law permitted any foreigners to come and reside in Rome and bring along with them their gods and worship them according to the law of their own country.

They considered it the duty of Jews in Rome to worship the Jewish god; of the Egyptians in Rome to worship the gods of Egypt; that it was the duty of every man while in Rome to worship the gods of his own country.

As long as the Christians in Rome were looked upon as a Jewish sect, they were not molested by the authorities, but when they came to be understood as a departure from Judaism, they were regarded as heretics to a national faith. They were then also looked upon as enemies to the Roman gods, and were put to death as such. At this time, however, Rome was no longer a republic, but was an empire under the Emperor, Augustus Cæsar.

The religion of Rome was serious and earnest, while that of Greece was sentimental and gay. The gods of Rome were moral and practical, and supposed to be the givers of earthly fortunes. The Roman gods all had official duties to perform, and had no time to indulge in feasts among themselves and to have disgraceful amours, like the Grecian gods of Olympus. While Zeus, the Grecian god, wandered about, having disgraceful adventures, the Roman god, Jupiter Capitolinus, remained at home attending to the duties of his office, which was to make Rome the greatest power in the world, all in the imaginations of the Romans.

HUMAN SACRIFICES.

The Roman worship consisted of sacrifices, prayers and ceremonies. They sacrificed many men and animals. They thought they could bribe their imaginary gods into granting them favors by murdering a human being and giving his flesh to them.

The Roman gladiators who were thrown into the amphitheater to be slain by the wild animals were the Christians and the convicted criminals of Rome.

The Roman people were made up from different branches of the Aryans, who were known in Italy as Latins, Sabines, Etruscans and Kelts. These different branches brought into Rome their different gods. The Romans believed that some of their imaginary gods inhabited the hills of Rome. The Romans had no Bible. They had no favorite gods, but worshiped each in turn, according to what kind of favor they wanted to ask of him. They believed in one supreme god, they called Jupiter Optimus-Maximis, of whom all the other gods were but qualities and attributes. But more than any other nation they went on and personified and deified every separate power of nature till they had more gods than any one Roman could remember. So some times when they wanted to ask a favor they could not remember which god had the power to grant that kind of a favor, and therefore had to ask it of some unknown god or the supreme god, and some times a new god was created for the special occasion. They had a god of talkativeness and a god of silence. They believed that pestilence, defeat in battle, blight, &c., were dangerous beings, whose hostility could only be placated by sacrifices. They also had gods for Modesty, Prudicitia, for Fidelity, Fides, for Concord, Concordia, and also their household gods. It is supposed that each family had a pet name for its own household god. It was the duty of the pontiffs to create new gods. The Romans had a goddess, pecunia, money, derived from Pecus, cattle, dating from the time when the circulating medium consisted of cows and sheep. When copper money came the pontiffs created a god for that, which they named Æsculaceus, and when silver money was coined they created a god for that they named Argentarius. So they had a separate god for everything.

PLANETS NAMED AFTER THE GODS.

The Roman gods that are most interesting to us are Jupiter, Saturn, Mars, Venus, Saturn and Neptune, because their names were given to the most beautiful planets of our solar system, at

which we are so fond of gazing by night. As Jupiter was the most powerful Roman god, his name was given to the largest planet in our solar system. As Venus, the Goddess of Love, was the most beautiful Roman goddess, her name was given to the most beautiful planet in our system. As Mars was the God of War, his name was given to the red planet because its color was suggestive of blood. And Saturn is most interesting to us on account of its rings.

PANTHEON.

The Roman pantheon contained three classes of gods and goddesses:

1. The old Italian imaginary divinities, Latin, Sabine and Etruscan, adopted by the government.
2. The imaginary gods created by the College of Pontiffs for moral and political purposes.
3. The imaginary gods of the Greeks, imported with a change of name by the literary admirers and imitators of the Greeks.

As each god had its separate temple in which it was worshiped, the temple called the Pantheon was a building in which all the gods could be worshiped at the same time. The Romans had no busts or statues of their gods and goddesses in the early times, but when they got that idea from the Greeks they crowded their temples with them.

CAPITOL.

The magnificent Temple of the Capitol at Rome consisted of three parts—a naïve sacred to Jupiter, the greatest god, and two wings or aisles, one dedicated to Juno, the greatest goddess, female Jupiter, the goddess of intellectuality, also goddess of womanhood, devoted to matrons and virgins, and the other to Minerva. This temple was nearly square, being two hundred and fifteen feet long, and two hundred feet wide, and the wealth accumulated in it was immense. The walls and roof were marble, covered with gold

and silver. Jupiter, Juno and Minerva were called the Trinity at the Capitol, and they represented Power, Affection and Wisdom.

After these three Capitoline deities, Jupiter, Juno and Minerva and Janus, the old Sabine god of beginnings, from whom January, the first month of the year, derived its name. The Romans worshiped a series of imaginary deities, who may be classified as follows :

1. Gods, representing the powers of nature ; Sol, god of the sun, a Sabine deity.

2. Luna, goddess of the moon, also a Sabine deity.

3. Neptune, god of the sea.

II. Gods of the human relations :

1. Vesta, the goddess of household fire, who sanctified the home. When all Rome came to be regarded as one family, she became the goddess of that family home, and her temple, which still stands in Rome, not far from the Forum, in the south end of the city, became the fireside of Rome, in which always burned the sacred fire, watched and kept burning by the vestal virgins. The vestal virgins were honored more highly than any other people in Rome, even more highly than the highest officials. In the worship of the goddess Vesta could be seen the love of home, respect for family life, and hatred of impurity and immodesty. The goddess Vesta was also called *Mater Stata*, that is, the immovable mother.

2. The Lares and Penates. The Lares were supposed to be the souls of ancestors residing in the home and guarding it. Their images were kept in a room, or little chapel in the house, called the *Lararium*, and were crowned by the master of the house, to cause them to be propitious. The father conducted the domestic worship, whether it was to pray or make a sacrifice. The Penates were supposed to be beings of a higher order than the Lares, but being supposed to perform about the same offices as the Lares. Thus the Roman considered himself surrounded in his own house by invisible friends and guardians.

3. The Genius. Each person was also believed to have an invisible spirit, called a Genius, always hovering about him, from whom he was supposed to have received his living, power and vital force. Places as well as persons had their Geniuses. On coins are found the Genius of Rome. The Genius of Rome was considered as taking his rank with the highest gods.

III. Gods of the human soul :

1. Mens, god of the mind, intellect.
2. Pudicitia, goddess of chastity.
3. Pietas, god of piety, reverence for parents.
4. Fides, god of fidelity.
5. Concordia, concord.
6. Virtus, courage.
7. Spes, Hope.
8. Pallor, fear.
9. Voluptas, pleasure.

IV. Deities of rural and other occupations :

1. Tellus, god of the earth.
2. Saturnus, Saturn. Saturn was the god of planting and sowing.
3. Ops, goddess of the harvest.
4. Mars, originally an agricultural god, dangerous to crops; afterward god of war.
5. Sylvanus, the god of wood.
6. Faunus, an old Italian deity, the patron of agriculture.
7. Cerres, goddess of the cereal grasses.
8. Liber, god of vine and wine.
9. Bona Dea, the good goddess. The idea of her feast was a chaste marriage, as helping to preserve the human race.
10. Flora. She was the goddess of flowers and blossoms. Great license was practiced at her worship.

These were the principal deities of the Romans, whose worship was popular, although they had many others. This list of gods proves that the Romans worshiped the powers of earth more than

they did the heavenly bodies. The Italians cared more for the country than they did for the city, and Rome was founded by country people. From the Romans we got the Latin classics. The great Roman poet, Virgil, in his poems entitled *Georgics*, gives his idea of creation and what he had to say about the Roman gods; but it never became a Bible to the Romans, as did Homer's *Iliad* and *Odyssey*, and Hesiod's *Theogony*, to the Greeks.

The fact that the Roman Pontiffs, out of their own imaginations, created gods for political purposes, is sufficient evidence that originally the monarchic trick that created the idea of that fraud called divine right, monarchy must have been played in Rome and come down to the Pontiffs and given them the idea of creating gods for political purposes.

PHALLIC WORSHIP.

In Rome, where now stands the Quirinal, the residence of the King of Italy, once stood the temple of Phallic worship—the worship of the reproductive organs. History proves that worship, in ancient times, extended around the globe. The organs were worshiped by many people as the origin of life. They are undoubtedly the origin of the people who now come, but the first people who came had no people back of them to reproduce them, and consequently had to come from germs of human life by evolution. That worship also became spiritual. In time they claimed that they did not worship the organs, but worshiped an invisible power, the imaginary Phallic god, the spirit of the organs, which they asserted gave them their creative power, as the sun-god was supposed to give the sun its power. It is claimed that the christian cross and the wreath came from the emblems of this worship, as well as our church steeples, and the lazen-shaped glass in the church windows.

CHAPTER 9.

GERMANY.

That branch of Aryans called the Teutonic, that subsequently became known as Germans and Scandinavians, left Central Asia, travelled northwest and spread over Northern Central Europe. Some of them settled in what is known as Germany and Holland, facing the North Sea, while the others settled all around the shores of the Baltic Sea, peopling the region where now stands St. Petersburg, on the eastern shore in Russia, and what was then called Scandinavia, but is now called Sweden, Norway and Denmark, on the western shore of the Baltic. The Germans went into Europe after the Keltic tribes, and before the Aryan Slavi, who are now known as Russians. The Romans, under Julius Cæsar, tried to drive the Germans out of Germany, but the Germans whipped the Romans, even under that General, and held their country. While the Druids prohibited any communication of their beliefs in writing, the German Scalds put all their beliefs into popular songs, and revered literature as a gift from the gods. Still, but little came down concerning these German tribes till Cæsar and Tacitus wrote their account of them.

GERMAN REPUBLIC.

Tacitus declared that their government was republican, their leaders being elective, and their powers being limited. Their leaders were allowed to decide the less important matters, while the principal questions were settled at public meetings of the people.

These meetings were held regularly, and were presided over by the chief, and decided all public affairs. Tacitus said they

were distinguished as a liberty loving people. They were also distinguished from other nations as allowing only one wife to one man.

NATURE WORSHIP.

Cæsar described them as less than two thousand years ago still worshipping the sun, moon and fire, but as having no regular priests, and paying little regard to sacrifices. The monarchic trick had not yet been played on them. He said that women, whom they revered so highly, were their augurs and diviners, as prophets, but they did not convert them into goddesses. That they revered chastity, and considered it conducive to health and strength. That they were a pastoral, rather than an agricultural people; that no one owned land, but each had it assigned to him temporarily. This was said to be to prevent amassing wealth and losing warlike habits.

They were fond of making inscriptions on the rocks and other objects which were called Runic inscriptions.

GERMAN GODS.

Tacitus found in some of their ancient hymns, or ballads, the only historic monuments they had—the names of a god they called Tuisto, a god they imagined had been born from the earth, and the name of a god they imagined was the son of Tuisto, called Mannus. The other gods of the Germans Tacitus called Mars, Mercury and Hercules. They built no temples to their gods, but worshiped them in the groves, which were called sacred groves, after the gods had been worshiped in them. They had neither busts, statues nor paintings of their gods. The German imagination did not create many gods.

They fought with cavalry, supported by infantry. Augustus Cæsar gave up all attempts to conquer the Germans, and only carried on war against them to revenge the destruction of Varnus and his three legions by the famous German chief, Arminius, or Herman.

The Roman historian, Tacitus, declared that the Germans were as warlike as the Romans, and were only inferior to them in weapons and discipline. He declared that Arminius was the liberator of Germany, although he died at the early age of thirty-seven, unconquered in war. He also declared that the Germans were all a blue-eyed, yellow-haired people, with large bodies, whose wealth was in their flocks and herds. They, like their modern descendants, drank beer and Rhenish wine. Subsequently they, as Goths, Vandals, Lombards and Franks, destroyed the Roman empire. Most of the Germans who have settled in our country have proven themselves good citizens and a liberty loving people.

Finally the German Chiefs, excited by ambition and envy towards each other, got to fighting among themselves, till the people became tired of that chronic trouble ; and noticing which, the Chiefs cunningly agreed among themselves that they would unite and overthrow the republic. That one of them should be King, and the other nobles, Dukes, Counts, and so on : and that they would retain their soldiers in the service of the Kingdom, and give them their livings in that way ; and that they would tell the people that it was all necessary to get peace, and safety for their lives and property. Through fear of the army the unarmed people submitted. And thus the republic was overthrown and what was called necessary or necessity monarchy was created. The ambitious chiefs created the false conditions, but no necessity, and then took advantage of them to overthrow the republic, and quarter themselves and their progeny on the people forever. They divided most of the land among themselves and their soldiers who held as their tenants for military services and part of the crops. This was the origin of the Feudal System among the Germans.

CHAPTER 10.

SCANDINAVIA.

The branch of the Teutonic tribes of Aryans that settled in Scandinavia, and thus became known as Scandinavians, made a great history, which has exercised great influence on modern Europe. They, like their German brethren down in Germany, were a liberty-loving people. Their General Assemblies, or Things, as they were called, were the origin of the English Parliament.

SCANDINAVIAN REPUBLIC.

The old grandfather was the chief of all his descendants, as well as their priest. But all of the men in a neighborhood who were not slaves, captives in war or their children, were called freemen, and met in a meeting they called the Thing, where they decided disputes, laid down social regulations, and determined on public measures. The Thing was, therefore, legislature, court of justice, and executive council all in one body. Once a year, in some central place, there was held a similar meeting to settle the affairs of the whole country, called the Land-Thing, or the All-Thing. At this the Chief Executive was chosen for the entire country, to serve only one year, and he had the power to appoint subordinate officers, called Yarls, to preside over large districts. No matter by what title they called the Chief Executive, he was practically only the President of a Republic, and to call him anything else would be a misnomer.

The people were classified into land-holders, who were called freemen, and slaves, who were captives in war, or their children.

The slaves did domestic services and tilled the soil, while the freemen went to war. Their highest ambition was to die on the

battle-field, believing if they died there they would go at once to the halls of Odin. Rather than die in their beds some of them when sick would plunge into the sea. When not fighting they were fond of feasting, and the man that could drink the most beer was regarded as the best man. The custom of drinking toasts came from them to us through our English ancestors. On all public occasions they first drank to Odin and then to other deities, and then to the memory of the dead, in what was called gravebeer. The English first drink to their Queen, as we first drink to our President.

They had a very high respect for the women. They admired them for their modesty, common sense and force of character more than for their fascinations.

The wife carried the keys to the house, and sometimes divorced the husband for some offences, and took back their dowerys. The people highly honored their poets. Their poems described the historic scenes of the Scandinavians.

In Scandinavia the Teutonic imagination ran till it created many gods, but not till they arrived in Iceland were its creations placed in a Bible.

SCANDINAVIAN BIBLE.

The Scandinavians had a Bible, which consisted of an account of creation, old poems and ballads that had been composed by different ancient Scandinavians, but were put into two books, called Eddas. The first book, or Poetic Edda, which was the fountain of Scandinavian mythology, consisted of thirty-seven poems, old songs and ballads, which had come down from ancient times in the mouths of the people, but were only first collected and committed to writing by Sacmind, a Christian priest of Iceland, in the eleventh century, who did that for the Scandinavians, who had settled in Iceland, and had there preserved the ideas, manners and religion of the Teutonic people in their purity for many centuries, and whose Eddas and Eägas are the chief source

of our knowledge of the race. Sacmimd was a bard, or scald, as well as a priest, and one of his own poems, the Sun-Song, is in his Edda. As the old grandmothers used to repeat those ballads and poems relating to the gods to their grandchildren by the fire-sides of the old farm houses in Iceland, and the book now repeats them to the people, they call that book Edda, which word means grandmother.

The poetic Edda consists of thirty-seven poems, and is in two parts, the first containing poems concerning the gods and creation; the second, the legends of the heroes of Scandinavian history.

The first poem in the first part of the poetic Edda is called the Voluspa, or Wisdom of Vala. The Vala was a prophetess, supposed to possess great supernatural knowledge.

CREATION BY EVOLUTION.

The Voluspa gives an account of creation, saying that, in effect, everything came from space or chaos. And this proves that the Scandinavians originally believed in creation by evolution. That nature was the creator. After their minds became too highly spiritualized their imaginations ran wild and they imagined a ridiculous idea of creation as follows: That there first came a bright shining world of flame to the south, and another, a cloudy and dark one, toward the north. Torrents of venom flowed from the last into the abyss and froze and filled it full of ice. But the air oozed up through it in icy vapors, which were melted into living drops by a warm breath from the south, and from these came the giant Ymer. From him continues the Voluspa, came a race of wicked giants. Afterwards from these same drops of fluid seeds, children of heat and cold, came the mundane cow, whose milk fed the giants. There arose also, in a mysterious manner, Thor, the father of three sons, Wodin, Vili and Ve, who, after several adventures—having killed the giant Ymer, and made out of his body heaven and earth—proceeded to form a man and a woman named Ask and Emlora, Adam and

Eve. Chaos having thus disappeared, Thor became the All-Father, creator of gods and men, with earth for his wife and the powerful Wodin for his oldest son. Wodin finally was called Odin by dropping the letter w from his name.

Having given this account of the formation of the world, of the gods and the first couple of mortals, the Edda next speaks of night and day, of the sun and moon, of the rainbow bridge from earth to heaven, and of the great ash tree, where the gods sit in council. It also gives an account of all the different imaginary gods and goddesses and their marriages. These imaginary gods were supposed to dwell on a mountain called Valkola, after the style of the Olympian gods of Greece, and to feast every day with the heroes who had fallen in battle. Like the Olympian gods, they had their adventures in the imaginations of the Scandinavians and Icelanders. For hell they had a female goddess, whom they called Queen Hela. The many stories of the gods will not be related here. According to this mythology the earth will be destroyed by fire and afterwards renewed.

GODS OF THE SCANDINAVIANS.

The Scandinavians believed that this life, in all its departments, was simply a struggle between light and darkness, heat and cold, right and wrong, and so on. Living in such a cold place, their imaginations created a cold place, where people are always freezing, for hell. The Egyptians, living in such a hot climate, thought there must be a hot place, where people would always be suffering from heat.

They had a god of light, a god of darkness, a god of right and a god of wrong, and so on; and they believed these imaginary gods were always at war. They were very fond of war themselves. They regarded Thor as their most powerful god, and also regarded him as the Alfader (All-Father), because he was the father of all the gods; and as the Valfudir (Choosing Father), because he chooses all those who fall in battle as his sons. The

names of their gods in the order of their rank were Thor, Odin, Baldur, Njord, Freyja, Tyr, Bragi, and so on. There were also many goddesses in the Valhalla, of whom the Edda mentions Frigga, Saga, and many others. The most singular god of all was their god, called Heimdall, who was also called the White God.

They claimed that he was the son of nine virgins, who were all sisters, and that he was a very sacred and powerful deity. Here comes a story of a god being born of virgins long prior to the story of Christ and the Virgin Mary. When such a whopper as this is told it is time to stop giving any further account of the imaginary gods of the Scandinavians.

SCANDINAVIAN WORSHIP.

The Scandinavian worship was simple, and at first carried on in the groves, but later they worshiped in temples. They held three great festivals during the year. The first festival was in honor of the sun, and was held with sacrifices, feasting and great mirth. This was held in the winter solstice, on the longest night of the year, which was called the Mother Night, as that which produced the rest. This feast was called Yul, whence comes the English Yule, which festival they abandoned for Christmas, which festival took its place when the Scandinavians became Christians. The second festival was held in the spring, in honor of the earth, to ask for fruitful crops. The third festival was also held in the spring, in honor of Odin. The sacrifices offered at these festivals were first, fruits; second, animals, and occasionally, in later times, human beings.

The people believed in, first, divine interposition; second, fixed destiny; third, in their own force and courage. The infidels among them laughed at the gods, some challenging them to fight with them. One warrior said Odin alone was worthy of his steel. It was considered lawful to fight the gods. The northern nations had their soothsayers as well as their priests. They believed in all kinds of absurd charms.

The Republic was overthrown in Scandinavia and so called Necessity Monarchy, set up just as it was in Germany.

TEMPLE AT UPSAL.

In the great temple at Upsal, in Sweden, sacrifices were offered every ninth year. The President, or Chief Executive, and all prominent persons were required to come with offerings. Great crowds came together on those occasions. Nine human beings, usually slaves or captives, were sacrificed. The bodies of the human sacrifices were buried in groves, which were ever afterward regarded as sacred groves.

There are the remains of but few temples in the north, but in the usages and languages of the descendants of the Scandinavians there are to be found the most permanent remains of the religion of the Scandinavians. These descendants all retain in the names of Tuesday, Wednesday, Thursday and Friday the recollections of the chief gods of this mythology. The day on which they worshiped Tuist they called Tuistersday, or Tuesday. The day they worshiped Wodin they called Wodnesday, or Wednesday. He was the god of weddings. The day they worshiped Thor they called Thorsday, or Thursday. The day they worshiped Freyja they called Freyjasday, or Friday. Add to these Saturnsday, or Saturday, after the Roman god, Saturn, and Sunday after the Sun God, and Moonday, or Monday, after the Moon God, and we have all the names of the days of our week, all of which came from the natural religions.

THEIR HISTORY.

The Scandinavians overran Gaul and Southern Germany, overthrowing four Roman armies, till the Roman General, Marines, met and defeated them. They subsequently reappeared under the name of Northmen, conquering England, as Saxons, in the fifth century, in the ninth as Danes, and in the eleventh as Normans, again overrunning England and France, thus furnishing

to England most of its inhabitants, driving most of the original inhabitants back into the mountains.

In A. D. 860 they discovered and settled Iceland, and in 982 A. D. they discovered and settled Greenland, on the western coast of which churches were built, and so on.

Finally, in the year A. D. 1000, by sailing from Greenland, they discovered the American coast, and sailed down it to below where Boston now stands, and five hundred years before Columbus discovered America they gathered grapes and built houses as far down as Rhode Island.

Having colonized themselves everywhere in northern Europe, and even in Italy and Greece, they have left the familiar stamp of their ideas and habits in all our modern civilization.

Reader, good-by to Scandinavia, and now we will go to the Holy Land.

CHAPTER II.

PALESTINE.

Palestine, or the Holy Land, as it is called by all Christians and Jews, is only one hundred and forty miles long, running north and south, and only forty miles wide, east and west. It is bordered on the east by a desert, or sea of sand, and on the west by the Mediterranean Sea. It has mountain ranges, running north and south only, between which are well watered, fertile valleys. From the top of some of her mountains can be seen all of Palestine and the sea of sand on her east and the beautiful sea of salt water on her west. This little historic land being the original home of the people whose history, laws and literature constitute the Jewish Bible, it is, in a historic sense, the most interesting spot on earth to all Jews and Christians. The mind of the Christian instinctively turns to Jerusalem, where Christ was crucified. The story of the enslavement of the Jews in Egypt, their escape from there, subsequent capture at Jerusalem, and bondage in Babylon, their final release from that and return to Jerusalem made the history of the children of Israel more romantic than that of any other people on the earth. They belong to the Semitic race, that other great division of white people who have played about as great a part in the history of this world as has been enacted by the Aryan race. The Semitic race, like the Aryan race, was composed of different tribes. These tribes were the Assyrians, the Babylonians, the Phœnicians, the Hebrews, and other Syrian tribes, the Arabs and the Carthaginians. The great history of these different tribes will not be related here. That they all belong to the same race is proven by the undisputable evidence of language.

That they all started with republican government, worshiped

nature and originally believed in creation by evolution. That nature was the creator. From that to the worship of the plural gods, and then to the supreme god.

The history of the Jews as related in the first book of Samuel, the old chief, informs us, if we construe it from the standpoint of common sense, that the republic was overthrown by a conspiracy between the politicians, known as the Elders, and the old Chief Samuel to whom the Elders suggested it. And that it was done in the name of the Lord, and in the name of the people; thus uniting the two tricks and frauds of the so-called divine right monarchy and the Plebiscite monarchy into one fraud. And this was done under the pretext that the judges had been taking bribes to pervert justice.

The story tells that when the politicians suggested it to Samuel that he consulted the Lord about it through prayer. That the Lord bitterly denounced them as ingrates who had gone back on him, and gone to worshipping other gods, notwithstanding he had done so much for them, set them free from the king of Egypt, and out of the hands of all kingdoms, and told Samuel to let them have a king. That he would send him a man that should be king over them, and sent him Saul who was a giant. And the story tells us that Saul was a choice young man and a goodly.

The story also tells us that Samuel, the old chief, called the people together at Mizpeh, and as they passed in review, when the tribe of Benjamin came near him, he looked for Saul but could not see him, and therefore they inquired of the Lord, if the man would yet come there? And the Lord said: Behold he hath hid himself among the stuff. And that he pulled him out of the stuff, and that when he stood among the people he towered head and shoulders above all of them. And that Samuel pointed at him and said to the people: There is the man that the Lord has chosen to be your king. And the people all shouted: God save the King. This entire story sounds like stuff.

PROOFS THAT THE ENTIRE STORY IS NOT TRUE.

Now the Lord is universally admitted to be a spirit away out in space in heaven, many millions of miles from us, and there is no evidence that any spirit has a voice at all, or a voice that can be heard by the mortal ear at a distance of countless millions of miles away. And therefore to suppose that he spoke to the people and told them that Saul had hidden in the stuff is ridiculous. And we have no evidence that he has the power to leave heaven and come to this planet or go to any other planet, or if he had the power, that he would do it, to appoint any man king of a lot of ignorant and superstitious people, even if he had the appointive power on the planets, which he has not.

If some of our politicians were to go to our old chief, the president, whoever he might be at the time, and ask him to give us a king because some of our judges had been taking bribes to pervert justice, and he was to tell us that he had consulted the Lord about it through prayer, and the Lord had told him that John Smith should be our king because he was a choice young man and a goodly, we would not one of us believe one word of it.

So why should we believe the same story in the history of the Jews. For the word of a Jew, the only evidence on which that story rests, is no better than the word of an American. The history of the Jews is no more sacred than the history of the Americans or the history of any other people, and should be tried by the same rule of common sense that we apply to any other history. The common sense of any man will condemn that story as false, unless his mind has been too highly spiritualized, and his imagination has therefore run away with his common sense.

So we have a perfect right to conclude that the story is false and that the monarchic trick was played on the Jews in the name of the Lord, and that the story was long after written up by some Rabbi in the interest of monarchy, as it speaks of Samuel in the third person, and there is no evidence in it that it was ever written by any eye witness.

Our forefathers declared that "all men are born free and equal, and endowed by their creator with certain inalienable rights; among which are life, liberty and the pursuits of happiness. And that governments are instituted among men, deriving their just powers from the consent of the governed."

Thus did our forefathers declare that neither God nor the people had any right to create monarchy; but that the people of each generation have the inalienable right to elect their own governors, and that they derive their just powers from the people they govern. That neither God nor the people have any right to force on succeeding generations hereditary rulers.

The Jewish Bible, our dear old family bible, that my good mother twice read through from the beginning to the end during her lifetime, is a good book, but in the historic part of it, some false stories crept in, as it came down to us through the hands of so many different people; and this is one of them. It is a good book and has done a great deal of good notwithstanding the many crimes that have been committed in its name; but wherever it teaches the monarchic idea of God, it is utterly wrong. It was the monarchic idea of God that caused all the crimes to be committed in his name.

On with the cause of the people, pure democracy in both religion and politics.

RELIGION OF THE SEMITIC RACE.

The minds of the different tribes of the Semitic race, like the minds of the different tribes of Aryans, traveled from nature worship to the worship of the imaginary gods. They, too, had imaginations that created imaginary gods. They all, also, believed in a Supreme God, called in different tribes by the different names of Ilu, Bel, Set, Hadad, Moloch, Chemosh, Jaosh, El, Adon, Asshur.

Like the Aryans, they would go wild over one subordinate god awhile and then over another. The Assyrians, like the

Egyptians, often arranged their subordinate gods in triads, as that of Arm, Bel and Ao. Arm wore the head of a fish ; Bel wore the horns of a bull ; Ao was represented by a serpent. The Semitics, like the Aryans, looked upon the gods as the spirits of the objects of nature, as the sun-god, is the spirit of the sun and so on, in the imaginations of all of them.

The Semitic worship of these imaginary gods combined cruelty and licentiousness, and was as debasing a superstition as has ever been in the world.

The Greeks, who were not puritans themselves, were shocked at the impure orgies of this worship, and horrified at the sacrifice (murder) of children by the Canaanites and the Carthaginians to appease the anger of imaginary gods.

THE ONE ONLY GOD OF THE JEWS.

Whence came the monotheism of the Jews? Undoubtedly from Abraham, who came about two thousand years before Christ. But where did Abraham get it, and what was back of him? Both Jewish and Mohamedan traditions describe his father, Terah, as an idolator and a maker of idols. That being true, and seeing so many idols about his father's tent all the time, no wonder Abraham became disgusted with the plural gods, knocked them out and left only the Supreme God for himself and his tribe to worship. Socrates did the same for the Greeks. In the book of Genesis Abraham is described as a great Arab Chief, whose government of his tribe was entirely paternal. According to the book of Genesis, only the family god of Abraham was the highest of all gods, the Almighty (Gen. xvii, 1), who was also the god of Isaac (Gen. xxviii, 3), and the god of Jacob (Gen. xxxv, 2). Abraham was chief in both politics and religion, as he was not only chief, but was also priest. But he was priest of the Most High God, not of the local gods of the separate tribes, but of the highest god, above all the rest. Clarke, in his *Ten Great Religions*, says, as he gathered it

from Genesis, Abraham's faith in God was as a Supreme God, not as the only god, and that his monotheism was therefore of an imperfect kind, as it did not exclude a belief in other gods, although they were regarded as inferior to his own. These facts taken into connection with the fact that the Jews worshiped the golden calf at the foot of Mount Sinia, and that Moses, who came about a thousand years after Abraham, found it necessary to make a commandment forbidding them from worshiping any other god but the Supreme God, constitute sufficient proof that the Jews, like all the other Semitic and Aryans, did once worship the imaginary gods. The third chapter of Genesis says: If ye eat of the tree of knowledge ye will be as the Gods. Thus proving that they believed in more than one God.

PROPHETS.

The Jewish prophets were their lawyers and politicians. The mere act of prophesying future events was a very small part of their duty.

CHRIST AND MAHOMET.

As offshoots from the Jewish religion came first the Christian religion, and then the Mohamedan religion. The followers of Christ claimed that he was the son of God. The Jews denied it and crucified him. To get the Roman authorities, who then held Jerusalem as conquerers, to authorize his crucifixion, they falsely accused him of having claimed that he was king of the Jews, and of blasphemy, in this, that he had claimed that he was son of God. Pontius Pilate, the Roman Judge, before whom Christ was tried, after having heard all the evidence, acquitted him of both charges, taking a bowl of water and washing his hands said: "I wash my hands of this innocent man's blood." Here it was judicially established that Christ never claimed to be the son of God; but, nevertheless, his Jewish accusers and the Roman soldiers took him out and crucified him on Mount Calvary,

an immense stone in the shape of a human skull, which was immediately along side of the north wall of the temple, which was at that point the north wall of the city. The temple was the last building in the extreme northeast corner of the city. Christ denied the existence of the plural gods, and his religion is now the prevailing religion in both Europe and America.

Mahomet, an Arab, came later, and denied the existence of the plural gods, and also denied that Christ was the son of God, and thought that there was but one God, but falsely represented him to be a monarchic God. He also falsely claimed to have received revelations from God, after every epileptic fit that he had, in which he fell down and frothed at the mouth. His fits must have caused his imaginations to act abnormally and falsely. His followers are as numerous as those of Christ,

The religion of Christ was propagated by the sword, and the religion of Mahomet was also propagated by the sword. To the age of thirty Christ was a common house carpenter. He only preached three years, and was then crucified. In his early manhood, Mahomet was a common shepherd tending his flock. He died a natural death.

FREE MASONRY.

In all ages and countries mankind have attached more or less interest to both origin and antiquity.

Be it a nation or institution that engages our attention, we instinctively ask as to its origin and the period of time it has existed among men.

If credit attaches to a good origin and to a great antiquity, we, as Free Masons, may feel a just pride in the precedence our order takes above any other in both.

ORIGIN OF FREE MASONRY.

We are taught as Masons that King Solomon organized the order of Free Masons during the building of his temple at Jeru-

salem. But its real origin dates back further than that. In fact, it dates back to Nature Worship, the first worship known to mankind, and the study of nature, the beginning of the great search after light, more light, even to the finding of God. Its real origin was, therefore, the beginning of intellectuality on this earth.

NATURE WORSHIP.

Nature worship, the first worship known to man, consisted of the worship of the sun, the moon, the stars and the earth. The evolved people having no parents to inform them, naturally looked off into space at the sun, the moon, and the stars, and wondered what they were. Then seeing that the sun caused the grain to grow, in gratitude, worshiped the sun. As the moon gave them light when the sun had gone away, in gratitude, they worshiped the moon. As the stars gave them light and were a delight to their eyes they worshiped the stars. As the earth, under the influence of the sun, grew the people from germs of human life, and the grain, the fruit and the vegetables, in gratitude, they worshiped the earth, and called it "Mother Earth." Some of the smartest men assumed the office of priest to the people, and organized the secret.

ORDER OF NATURE WORSHIP.

As this order was organized in Aryana by some priests of the nature worship, for the mutual protection of the priests, and the study of nature, the sun, the moon, the stars and the earth, and through that study, finding out the origin of all things, back of their growth from the earth, and also the origin of the earth, they continued to study nature, gaining light and further light till they found out that the earth came from space by evolution, and brought along with it the different germs of all the different kinds of life here, vegetable, human, animal, fowls and fish. In this order in their study of nature they originated Chemistry

Geology, Arithmetic, Algebra, Geometry, Trigonometry, and Astronomy.

This order was at first only in one degree, in which the master of the lodge sat in the east end of the room and represented the sun at sunrise.

The officer who sat on the south side of the room and equidistant from both ends of it represented the sun at high meridian, noon. And the officer who sat in the west end of the room represented the sun at sunset.

Up to this point they were only nature worshipers and had no idea whatever of any God. But after some of them went to spiritualizing and got their ideas of the gods, and the monarchic trick had been played on them, the despotic king ordered the master of the lodge to teach the great monarchic lie to the members, viz: That God was almighty and had created everything and everybody, and so on, under penalty of being shot or hung if he did not teach it. The master taught that great monarchic lie, but secretly reserved to himself the right to transmit through his successor, under oath of secrecy, as master of the lodge, the truth, that God never created anything or anybody, but that nature created everything and everybody. That creation was a lie and evolution was the truth. And the masters of the lodges, which are now known as masonic lodges, are still teaching the monarchic lie to the members and transmitting the evolution truth through the masters.

After they were ordered to teach the monarchic lie they added two more degrees to the order and called it the order of Sacred Mysteries. Many of the priests remained outside the order and knew as much about nature and the gods as those inside of the order, and were just as fond of playing on the superstition of the people as the inside priests.

The secret ceremonies of these degrees were called Sacred Mysteries. In the first degree the candidate was given some light; in the second degree he was given further light, and in

the third degree he was told which was the true God, and that the plural gods were all imaginary gods. It was only in the third degree that they taught the true monotheism.

WHO WERE ADMITTED.

At first nobody but the priests of the Nature Worship were allowed to enter the order of the Sacred Mysteries. Some of the priests only were allowed to enter the first degree; others were only allowed to take the second degree, while but few were ever allowed to take the third degree, that is, be introduced to God.

The people were kept in profound ignorance of the secret ceremonies of the order of Sacred Mysteries and its great secret, who the true God was, and the priests only imparted very little of the knowledge they gained by the study of nature to the people. Their object seemed to be to get all the knowledge they possibly could for themselves, but at the same time to keep the people in ignorance that they might play on their superstition and control them to their own purposes. They let the people go on worshipping the sun, the moon, the stars and the earth, and subsequently the imaginary gods, Jupiter, Mars, Saturn, etc., who were supposed to be the spirits of those objects in nature, while they, in the order of the Sacred Mysteries, concealed from the people and worshiped the true God, whom we now worship publicly. But the most intelligent priests outside of the order must have known as much about the gods as those inside of it, but they, too, played on the superstition of the people.

LODGE ROOM OF SACRED MYSTERIES AND INITIATION.

In India the degrees in the Sacred Mysteries were at first conferred in dark caves in the earth. The cave was supposed to be divided into three rooms, first, second and third, the last being called the Holy of Holies. The candidate, who was invested with a cabletow, having long wandered in darkness in the cave,

truly wanted light, and he was given light finally in the worship of the true God in the Holy of Holies. In the last degree he was admitted into the Holy Cavern, which blazed with light, called the Holy of Holies, where in costly robes sat, in the east, west and south, the chief officers of the lodge, called Hierphants, and who represented the Indian Triune Deity. The ceremonies in this degree began with an anthem to the great God of Nature. In this degree he was told the truth, who the true God was. He was then required to promise that he would be obedient to his superiors; that he would keep his body pure, govern his tongue, and observe a passive obedience in receiving the doctrines and traditions of the order, and the firmest secrecy in maintaining inviolable its hidden and obstruse mysteries. Then he was sprinkled with water (whence our baptism); certain words, now unknown, were whispered in his ear, and he was divested of his shoes and made to go three times around the cavern.

FREE MASONRY.

During the building of the temple at Jerusalem, Solomon organized the Order of Free Masonry.

Being the head of the church, and a member of the Order of Sacred Mysteries, Solomon knew just how to build his temple after the plan of the Lodge of Sacred Mysteries—first chamber, second chamber, third chamber, or outer chamber, middle chamber, and inchamber, called Holy of Holies.

Being thoroughly conversant with the secret rites and ceremonies of the Sacred Mysteries, Solomon also knew just how to organize the Order of Free Masons, after the plan of the Order of Sacred Mysteries—first degree, second degree, third degree. The blue lodge room of Masonry he constructed on the same plan of the lodge room of the Sacred Mysteries—first chamber, second chamber and third chamber, called Holy of Holies, in which the letter "G," standing for God, is always suspended from the ceiling, just in front of and above the master, and just back

of and above his head is a representation of the sun on the wall.

DEGREES.

In prescribing the ceremonies of the different degrees of Free Masonry, he gave to the architects and operative Masons the secrets of the Sacred Mysteries with only a few variations. The object of the variations was to prevent a Mason from working his way into the Lodge of Sacred Mysteries. The similarity between them, however, is great.

SACRED MYSTERIES AND MASONIC MYSTERIES COMPARED.

The lodge rooms in both are the same. The three principal officers are seated the same in both, in the east, west and south. The cable-tow is in both. The circuits around the room are the same in both. In both a candidate is neither barfoot nor shod. There are other points of similarity not necessary to mention now.

In the Order of the Sacred Mysteries the sun, the moon, and the stars are the three great lights. In the Masonic order Solomon substituted the master of the lodge for the stars, and called the sun, the moon and the master the three lesser lights of Masonry. *This was one of the variations.* In compliment to the operative Masons, Solomon made the tools of their trade, the square and the compass, two great lights of Masonry; and in compliment to his own religion he made the Jewish Bible the other great light in Masonry.

In every lodge room, in the first chamber, on top of the columns, Jachin and Boaz, are the earth, the sun, the moon in crescent, and the stars painted on the sun, to indicate to Masons that their order came from nature worship, as they were the first objects of nature worship.

OBJECT OF MASONRY.

Solomon intended that the order of Free Masonry should unite the operative Masons into an exclusive and fraternal order for

the study of architecture, and the erection of magnificent buildings. That their knowledge thus acquired should be kept within the order, so as to prevent architects and operative Masons from becoming too numerous, and thereby placing them all on starvation wages.

At the completion of the temple, Solomon bade them go into all the nations, demand good wages and erect magnificent buildings. They spread all over Europe, organized lodges of Free Masons, demanded and received from Kings and Popes exemption from taxation and the other duties of the subject, as well as good wages for their work ; and built the grand temples and magnificent cathedrals from Italy to Scotland.

The ancient Sacred Mysteries are still practiced in Persia by the Parsees. They were also practiced by the Mayas and the Quiches in Yucatan and Central America eleven thousand five hundred years ago, as is clearly proven in a recent work by M. Le Plongeon. The great similarity between the degrees of the Sacred Mysteries and the degrees of Free Masonry, and the lodge rooms of both, is proof positive that the real origin of Free Masonry was the Sacred Mysteries, or the order of nature worship. So we may truthfully claim that Free Masonry came from a good origin and a great antiquity. That Sacred Mysteries and Masonic mysteries are almost synonymous terms.

SPECULATIVE MASONS.

Out of this, operative Masonry gradually grew by receiving into the lodges kings and nobles, in return for their favors, the Masonry to which we belong—speculative Masonry.

As in the Sacred Mysteries, the poor, blind candidate started out in search of light, knowledge, so does the poor, blind candidate in Masonry start out in search of light, knowledge ; and in both he finds light in the first degree.

In the second degree, in both, he finds more light ; and in the third degree, in both, he finds still more light, the whole truth.

He is then supposed to be a graduate in knowledge. He is supposed to have wisdom to be a wise man. Hence, the Mason will always pray for light, the light of wisdom to guide him right in this life. So the first great object of Masonry, like the great object of the Sacred Mysteries, is the acquisition of light, knowledge. The other great objects in Masonry are fraternity and charity.

FRATERNITY AND CHARITY.

Fraternity, because none are strong enough to stand alone; charity, because all will need it in some respect.

Let us cultivate Masonic charity in its highest and noblest sense, that of forgiveness. It is right to relieve the wants of a brother Mason in financial distress, but let us also carry our charity to a higher plane; let us forgive our brother Mason who has faults, but not his crimes against the laws of the State. Where a Mason has entered into a conspiracy with other Masons, or outsiders, to slander poison and Murder a Mason, or any one else, the honor of Masonry demands that no charity should be extended to him; on the contrary, that he should be dismissed from the order and sent to the penitentiary. To retain him in the order would be to make a screen of Masonry to help bad men practice the foulest of crimes. To forgive him would be to make a crime of Masonic charity. Masonic charity is only for the worthy erring, not for criminals. The President of the United States and the Governor of a State alone have the power to pardon criminals.

TRIED BY ALL NATIONS.

Free Masonry has to commend it not only its good origin and great antiquity, but also the fact that it has stood the test of a trial by all nations and tongues. Lodges have existed and flourished among the most barbarous. Kings, Presidents,

and Chiefs of Indian tribes have passed through the various degrees of Masonry. All these have been impressed and moulded in some measure by its teachings and associations.

WASHINGTON.

At Alexandria, Virginia, there sat as Master of the Lodge one of the purest and grandest characters the world has ever known—George Washington.

Every nation contributed a stone to help build his monument, which now stands at Washington City, the highest ever erected to any man. This noble character of our country's history took pride in presiding as Master of the Lodge in the ripe maturity of his serene old age.

He gave them light, taught them knowledge in the three degrees of the Blue Lodge, gave them the Masonic mysteries.

GENERAL PUTNAM.

In his younger days Israel Putnam became a prisoner in the hands of the Indians. He was tied to the stake, and the fagots were ready to be fired, when, as a last resort, he gave the proper Masonic sign of distress, which was recognized by the Indian Chief, and Israel Putnam was saved to be a hero of the Revolutionary war.

Free Masons the world over also have a just right to be proud of Gen. Albert Pike, the poet and orator, who always strictly kept his obligations as a Mason, and by his Masonic conduct and authorship of *Morals and Dogmas* proved himself to be the greatest Free Mason that ever lived on this earth.

So, let us become ourselves bright in Masonic knowledge, the first great object in Masonry, and always practice fraternity and charity, those other great objects of Masonry, toward all worthy Masons, and ever keep our eyes turned toward the East, on the letter "G," the Mason's star of promise, so that when we shall

be called to the Great Lodge above, our Great Master may be able to say to each of us: Brother, finding you worthy, I welcome you to this Grand Lodge of purified, immortal, worthy and accepted Masons.

CHAPTER 12.

EUROPE.

Every nation in Europe had its mythical religion, with its plural gods, as well as its Supreme God, when the Kings all agreed that they would allow but one religion in Europe, and that should be the Christian religion, which recognized only the Supreme God, and Christ as his son ; that the Pope should be the head of that church, or King in religion throughout Europe ; that they would enforce all his decrees as such by military power, in consideration that he should use his religious power over the people, to keep them and their progeny in their places as Kings in politics, by telling the people that they were called to reign over them, and that they must obey them. The idea that Christ was the son of God, and authorized as such to deliver his commands to the people, suited the monarchic purposes of the Kings exactly, as the idea that the Kings themselves were the sons of God, and authorized to do so, had worn out with the people. And thus the monarchic trick of so-called divine right monarchy was played in the name of Jesus Christ, by the Kings of Europe, for the glory and profit of their own families, and their political purposes. It was judicially established in his trial before Pontius Pilate, as reported in the New Testament, that Christ never claimed that he was the son of God, in the meaning that God begat him by his mortal mother, the Virgin Mary, but it suited the monarchic purposes of the Kings to claim it for him, and to use his religion to keep them in their political places. Throughout Europe no person was allowed to entertain any opinion contrary to the Christian religion, as interpreted by the Pope. For daring to do so, or because they could not or did not believe as they were ordered to, the martyrs were burned at the stake, twenty thousand people

murdered throughout France, in the St. Bartholomew massacre, and great numbers persecuted and murdered by the Spanish inquisition. In all these murders sixty million of protestants died martyrs to the freedom of the human brain.

Hugh Latimer, Bishop of Worcester, was burned at the stake at Oxford, England, October 16, 1555. Everlasting honor to Hugh Latimer, the martyr.

The greatest French martyr, Coligny, was murdered in the St. Bartholomew massacre, the 24th of August, 1572. His head was sent to the Pope of Rome, who rejoiced over it and had a representation of the massacre of the Huguenots painted on the wall of the Sistine Chapel, where it still is, with the inscription: "The Pope approves of the murder of Coligny." So let all people the world over who love the cause of the people, the freedom of the human brain, honor and glorify Coligny for all time.

For teaching that the earth is round and declaring that the Pope, armed with lie and force, ruled the world, Bruno, an Italian Catholic priest, who became a martyr to the freedom of the human brain, was burned at the stake in Rome, February 17, A. D. 1600, by order of the Pope. His statue on the same spot where he was burned was unveiled June 10, 1889, erected by Protestants. Everlasting honor to Bruno. The lie to which he referred was the monarchic lie started by the old chief to overthrow free government and start that fraud, so-called divine right monarchy.

This awful tyranny was continued till a revolt against it came, and sent into the world all the Protestants that are now here, those that have been, and will send those that are to be. It drove the Pilgrim Fathers from England to Massachusetts, and the Huguenot Fathers from France to South Carolina. The religious monarchy, the church, tried the martyrs on a charge of heresy, because they did not or could not believe everything they were ordered to believe, and condemned them to be burned at the stake, and the political monarchy carried out the sentence. Subsequently the Protestants, both in parts of Europe and Amer-

ica, tyrannized over the people for differing with them in their religious beliefs. The two wrongs did not make a right. To prevent such awful wrongs, our constitutional forefathers placed in our Constitution a clause prohibiting our Republic from establishing any church, and another clause declaring that the right of free speech shall not be infringed, thus preventing it from going into any partnership with any religion to murder people because they have opinions of their own in religion and express them. The political monarchy used to also murder them for having opinions of their own in politics, when those opinions happened to be republican, or in any way against the reigning King. Our Constitution also prohibits any person from being murdered on account of his political opinions, or the expression of the same, by providing that his right of free speech shall not be infringed.

The priests and the preachers of the Christian religion have always denounced all other religions as mythical, and the priests of the other religions have always denounced the Christian religion as mythical. That the religions of the plural gods were mythical, is now generally admitted. Is the Christian religion mythical? Its rivals in religion declare it to be so, charging that it is founded on the mythical idea that Christ was the son of God. It is universally admitted, say they, that God is a spirit, out in space somewhere, they know not where. As a spirit has neither blood nor flesh, they say it was an impossibility for the Spirit God to be the father of Christ, who had both blood and flesh. They say the idea that a spirit without blood and flesh could beget a being possessing both blood and flesh, by a mortal woman, is contrary to the laws of nature, and therefore an impossibility; and therefore the other religionists say the Christian religion is also a mythical religion, as well as the religions of the plural gods. All the Jews of the world, all the Mohammedans, all the Unitarians, all the Chinese, Japaneses, Hindoos or East Indians, and, in fact, four-fifths of all the people in the world, do not be-

lieve that Christ was the son of God. Christ was undoubtedly a good man, and his religion has done much good, notwithstanding the many crimes that have been committed in its name. As the plural gods, say the other religionists, have been knocked out as mythical, and in time Christ will also cease to be worshiped as the son of God, and will only be revered as a saint in the church, the Supreme God alone will be left to worship, and then we will have a true Monotheism. That is the case already with the Unitarians and the Jews, and in fact with all the world except the Christians. It was so with the priests in the Order of the Sacred Mysteries in ancient times, in the third degree. They had a true Monotheism. Is the Supreme God also mythical? No, a million times no! and the reasons of the author for this assertion will be given in the true story of the world, at the end of this book.

The monarchic idea of God is a myth, and therefore any religion founded on it is necessarily a mythology.

The people's holy religion being founded on the truth that he is a people's God, and not a monarchic God, and on the evolution truth, it is the only religion on the earth that is not a mythology.

If Christ ever did claim to be the son of God, in the meaning that God begat him by his mortal mother, he was not the first to do so, and has not been the last. Those who came after him were not able to make others believe it. That monarchic trick the kings played on the people all around the earth, long before Christ was born into this world, the king claiming to be either the son of the Supreme God or the son of the plural gods. They played it against the people of China, India, Persia, Egypt, Greece, Rome, Palestine, Central America, Peru, Japan, and in fact it became general in the ancient nations. In Japan even some of the people have pretended to have descended from spiritual gods, the most stupendous lie of all, and produced two geneological tables to try and prove it.

Some are now asserting that Christ was not the son of God,

but was God himself. That God begat himself by the Virgin Mary. As God had neither flesh nor blood, it was an impossibility for him to beget himself into a being of flesh and blood, or to beget himself in any way. The idea of Christ being the son of God was a heathen idea, borrowed from the heathen religions, the Egyptian and Scandinavian. In the Egyptian mythology the virgin mother and her son are supposed to be entirely spiritual persons. In the Scandinavian mythology they had a God they called the White God. They claimed that he was born of nine virgins, all sisters. As the idea of a God being born of a virgin, as himself, or as his son, belonged to some of the mythological religions, and the same idea prevailed as to Christ, some writers have justly called the Christian religion the Christian mythology. And the idea of God begetting himself was also a heathen idea, as it was borrowed from one of the heathen religions, in which one of the heathen or plural gods was claimed to have begotten himself. It is evidently as much of a myth in one case as in the other. Some have asserted that it might have been done by a miracle. As a miracle is a myth, it can not be done that way. Nothing can be done contrary to the laws of nature. As miracles are contrary to the laws of nature, they are necessarily myths.

The idea of God being born of a woman as himself, or as his son, is not only mythical, but a degraded and disgusting idea of God. The idea that he is a spirit, out in space in heaven and never was on this earth, is a higher and holier idea of him, and is the true Monotheism.

That our nearest neighbor planets, Venus and Mars, are peopled worlds there can be no doubt. Would it be reasonable to think that God had left heaven and gone to each of those worlds and been born there of a woman, and been murdered on the cross, either as his own son or as himself, to manifest himself to the people and save them?

All the fixed stars are larger suns than our own, and the cen-

ters of solar systems, the worlds of which are undoubtedly peopled. Would it be reasonable to think that God had left heaven, gone to each of those countless worlds and been born of a woman, and murdered on the cross on each of them to manifest himself to the people and save them? No, a million times no. The very idea is absurd; so, too, is the idea that he would leave heaven to come to this insignificant, little planet of ours, to the exclusion of all the other planets, to be born of a woman and be murdered on the cross, even if it were in his power to do so, which it is not. From all of which it is plain that there never were and never will be any persons but mortals on the earth.

In Rome the Pope in his power was king in both politics and religion, till some of the kings dethroned him in both, and put Victor Emmanuel on the throne of Italy, when Protestant churches were allowed to be established in Rome. The Pope was recently reported as having said that the future belongs to the people, meaning the kings would be dethroned and the people would again enjoy their natural right of self-government. Since they would not allow him to remain a king in Rome he should not allow them to use his religion to retain them as kings. It is high time that the people of Europe should resume their natural inalienable right of self-government, in both politics and religion.

In his late encyclical letter on the condition of labor, or laborers, the present Pope, Leo XIII, truthfully declares that the people had their natural rights before the existence of state, which means any state in politics or religion, thus substantially sustaining the author and history in the position that originally the people had the natural right of self-government, in both politics and religion, and that they were subsequently deprived of both by the pretended revelation overthrowing Republican government and uniting both religion and politics in that fraud called divine right monarchy, or the state, for that was the way the state was created.

We now know why the great preacher, James Freeman Clark, declared that revelation wears out with intellectual people, because he believed that it was only a pretended revelation, but it is evident that he did not discover how it was started. Revelation was undoubtedly a manufactured story, incited by ambition, and only meant monarchy in both politics and religion. In our country we have all gotten rid of it in politics, and it is high time we should all get rid of it in religion, and allow religion to stand on the only true basis, the truths of nature and the reason and hope of man, just where it stood before the pretended story of revelation was started by the ambitious old chief to overthrow free government and create monarchy in both politics and religion. In other words, on an intellectual basis.

As the monarchic idea of God, as a king and a tyrant, of religion as a tyrant, and of hell as a place of eternal torment, has been hammered into the brains of the people by monarchic power for so many centuries, ever since the day ambition caused the old Chinese Chief to play the monarchic trick on the ignorant and superstitious people through his pretended revelations, with the few exceptions in republics where they have had some religious liberty, it will require some time to get the previous people's idea of God and of religion back into the minds of humanity. In the interest of the truth, true religion and human liberty, Democracy, and Republican government the world over, it is to be hoped that it will be done as soon as possible.

And as the people's holy religion is the only religion that is not founded on a myth, but, on the contrary, is founded on the truths of nature, as proven to be true by astronomy and all other science, it necessarily follows that it is the only religion that is not a mythology. And therefore the people should espouse it immediately and worship only the People's God.

The Pope of Rome, having heard how I had appropriately quoted the foregoing assertion of his in his encyclical letter to laborers, to further the cause of the people in religion as well as

in politics, to overthrow his monarchic religion, as well as monarchic politics, became alarmed and has commenced great efforts to first get all monarchic religionists back into his church in religion, and afterwards get them back in politics, and thus restore the old lie and fraud of so-called divine right monarchy all around the earth, and thus destroy the rights of man, all liberty in both religion and politics.

This people's Holy Bible will prevent that great calamity and perpetuate the rights of man for all time.

CHAPTER 13.

MODERN FRANCE.

Through the awful French Revolution of 1789, in which their King and Queen and so many nobles were beheaded by the Guillotine, brought on by the French monarchists denying to their white slaves, the French people, equal rights before the law, self-government was recovered in modern France, and a people's republic was established, in which all had equal rights before the law. But the allied Kings of Europe sent their armies into France to sustain what they called the cause of all Kings, to suppress the Republic, but they were gallantly driven back by the Republican army.

And no sooner had the National Convention formed a Constitution for the Republic, and was about to submit it to the people for ratification, than the French monarchists made an effort to overthrow the convention and restore the monarchy. Napoleon Bonaparte, who had been dropped from the rolls of the army on account of his radical Republicanism, and wandered on the bank of the Seine, intending to suicide by drowning himself in that river, was then in Paris living in poverty. Barras, the head of the committee of safety, gave him command of the troops in Paris, and ordered him to protect the National Convention. The fighting was severe, but Bonaparte, with only five thousand men, suppressed the revolt of forty thousand armed monarchists, and saved the Republic, by sweeping the streets of Paris with his artillery. For this service he was made a Brigadier-General, and given command of the Army with which he conquered Italy. The Constitution was then ratified, and the Government of the Directory provided for by it was then organized, and lasted till 1799, when dissensions among the Republicans enabled the an-

bitious Bonaparte, through the use of the army, to overthrow the Directory, and have himself made First Consul for a term of ten years. He having made his Italian campaign and gained some military glory.

COUP D'ETAT.

Napoleon's scheme was to have all the members of the Directory resign, and thus leave the Republic without an executive head, so as to give his co-conspirators in the French Congress a chance to declare him First Consul, and place arbitrary power in his hands. Three of the Directory, among whom was Barras, resigned according to program, but two refused and were thrown into prison. The next morning Bonaparte had at his house to breakfast all the prominent military officers in Paris, who were required to give in their adhesion to his cause under penalty of immediate arrest. He then went into the Council of Ancients, accompanied by a few of his soldiers, and made a speech to that body, closing thus: "I am accompanied by the God of fortune and war," at the same time pointing significantly at his soldiers. They took the hint and submitted. He then hurried to the Council of Five Hundred, over which his brother Lucien presided. They refused to hear him, and cries of "Cæsar! Cæsar!" came from all parts of the house, and one member, Arena Corsican, tried to slay him with a dagger, but the soldiers rushed to his rescue, just in time to save him and take him out. A vote of outlawry was proposed, but Lucien refused to put the question to the house, and was being closed in on by members, when soldiers sent by Napoleon arrived, and rescued him also. Lucien, on horseback, made a speech to the soldiers, in which he told them that a majority of the members of his house were in favor of Napoleon, but were overawed by the daggers of the minority, all of which was false, but it had the desired effect on the soldiers. They charged into the Council of Five Hundred, and dispersed them at the point of the bayonet. The next day the

subservient Upper House and about forty members of the Council of Five Hundred met together and declared Napoleon First Consul, and conferred on him despotic powers. He then dictated a Constitution, providing that the French Congress should consist of a Senate and a House of Tribunes, and that the chief executive of France should be called First Consul. Thus evidently trying to make himself and France a parallel of Cæsar and Rome, in names at least. Napoleon, while First Consul, on one occasion was hailed as King. He denied that he wanted to be King, and was indignant that anyone should doubt the sincerity of his Republicanism. At the same time he was only waiting for the opportune moment to declare himself Emperor, which he did in 1804.

He then submitted his right to hold the office of Emperor, to a vote of the people, calling that a plebiscitum and used the army to compel the election to go in his favor, and then claimed that he reigned by authority of the French people. This is the way Napoleon played the trick of plebiscite monarchy on the French people, for the glory and profit of his own family, and his political purposes.

Napoleon got the idea of his fraud from the similar fraud that was played on the Jews, for Saul their first king, because he was a choice young man, and a goodly. The Jewish Bible is a good book, but in the historic part of it some fraud got in.

And thus ended the great French Republic.

From this career of France it is plain :

1. That the French Revolution and all its horrors were brought about by the French monarchists denying to the French people equal rights before the law.

2. That dissensions among the Republicans gave Bonaparte a chance to overthrow the Republic, and make himself Emperor.

MORAL: Man should never deny to his fellowman equal rights before the law, and the people of a Republic should always avoid dissensions, lest an ambitious Napoleon overthrow the Republic.

So much for the careers of dead Republics, Greece, Rome, and the first French Republic, from which we have ascertained the political diseases that kill Republics, viz: Disintegration, patriotism, corruption at elections, and dissensions.

Napoleon, the III, played the same trick on the French people just as his uncle had done before him, to overthrow the Republic, for the glory and profit of his own family and his political purposes.

But the French Republic is now supposed to be on a firm foundation. Napoleon died at St. Helena at the age of fifty-one years. On with the cause of the people. In the American part of this book it will be proven that even the people have no right to create monarchy.

CHAPTER 14.

LOST CONTINENTS; OR, ATLANTIS AND LEMURIA.

Since the earth was first peopled, traditions of all people, except of the blacks of Africa, tell us of a great flood, or deluge, in which many people were drowned. The Jewish Bible account of the great flood from which Noah and his three sons, Shem, Ham and Japhet, and their families and animals and fowls, two of each kind, male and female, were saved in the ark, is two well known to be repeated here. It is now well known to learned men that the deluge was only a partial drowning of the people of the globe. It only drowned the people of Noah. The then aborigines of Central Asia, Aryans, the aborigines of China, of Africa, of Japan, of the American continents, and the Finns, or Lapps, the Australians, were all untouched by the deluge. It is now conceded by scholars that the geneological table given in the Bible (Gen., ch. x,) does not include any of them. That it only refers to the Semetic races. That the sons of Ham were not negroes, but the dark brown races. The Bible does not satisfactorily locate the scene of the deluge. Scholars, however, are trying to do so. Some of them claim that the deluge was simply the sinking of a continent, or island, called Atlantis, about one thousand miles wide, and about two thousand miles long, in the center of the Atlantic ocean. That the people on that continent were highly civilized, and when it sunk some of them escaped in ships to the eastern continents, Europe and Africa, and some of them escaped in ships to the American continents, and found aborigines on both sides of the Atlantic. The earth has had many local deluges, in which many people have been drowned, but this sinking of Atlantis has been called the greatest deluge of all. Plato, the Greek philosopher, so called it. Plato received

his accounts of it from the books of his ancestor, Solon. Solon got his information from the Egyptian priests, who told him that Atlantis had sunk in one day and night, nine thousand years before, now making it eleven thousand five hundred years ago.

M. Le Plongeon says that there are inscriptions on the ruins of ancient temples in Yucatan exactly corroborating Solon's account of the sinking of Atlantis. This ought to settle the matter. Atlantis is now an immense ridge in the Atlantic ocean, running from opposite the English channel to below St. Helena. The Azores Islands are simply tops of mountains on that ridge. The earth below Atlantis burned out by volcanic action and let it down, and the ocean flowed over it. All along on the top of that ridge can be found the evidence of volcanic action. The Bible account of the great deluge was doubtless founded on the tradition concerning the sinking of Atlantis, and written up as we find it in our Jewish Bible.

SIMILARITY OF NAMES.

They try to prove that Atlantis did exist by similarity of names on the opposite sides of the Atlantic. By a mountain called Atlas on the shore of Africa; a town called Atlan on the shore of America; a people called the Atlantes living on the north and west coast of Africa; an Aztec people from Aztlan, in Central America; an ocean between the two continents called the Atlantic; a mythological deity called Atlas, whom they imagined held the world on his shoulders; and an ancient tradition of an island called Atlantis. This would indicate that all these names came from Atlantis. They also try to prove it by similarities of languages and architecture that are found on the opposite sides of the Atlantic.

As an apple tree bears apples, whether it grows on one side of the globe or the other side of it, so the human brain thinks the same thoughts, no matter where it is on the earth. The brain being fundamentally the same in all races, and the objects

of nature, on which the brain has to act being fundamentally the same all around the earth, the thoughts are necessarily the same or similar. As the vocal organs are also the same or very similar everywhere, it follows that languages and architecture would very naturally bear similarities everywhere. So similarities of languages and architecture will not positively prove sameness of origin, that is, that they all come from the same locality. We also know that different nations have borrowed from each other's literature, which may account for similarities to some extent. The weight of evidence is in favor of the idea that Atlantis once existed as a continent in the middle of the Atlantic, but not that all the civilizations of the earth came from there.

The Atlantes who escaped to either shore doubtless mixed with the people on either shore, and added their contributions to their civilizations. The civilizations of Mexico, Central America and Yucatan are undoubtedly as old as any in any other part of the world.

MYTHOLOGY OF ATLANTIS.

Plato tells us that the Greeks had a mythology, and that it declares that the imaginary gods divided the earth among themselves. That Atlantis fell to an imaginary god called Poseidon; that he begot children by a mortal woman called Cleito; that his oldest son he named Atlas, and made him King of Atlantis, and the rest of his children he made Princes. Here again comes the idea of that fraud called divine right monarchy. That an imaginary God begot a son by a mortal woman and appointed that son a King. O! what a lie. In Homer's Iliad Poseidon appears as ruler of the sea.

LEMURIA.

Science declares that series of islands reaching about half way across the Pacific ocean, and then that great island between them and the coast of South America, simply the mountain peaks or

table lands of a drowned continent that once reached across the Pacific ocean from India to South America, called Lemuria.

Reader, farewell to the Lost Continents, and now we will go to America, that glorious land of the free and home of the brave.

CHAPTER 15.

AMERICA.

America began her career, as a Republic, the Fourth of July, 1776, under the *style* of the *United States of America*, given to her by the Declaration of Independence, with John Hancock of Boston, Mass., as the first and only President of the Republic, under the Declaration of Independence. In that Declaration the issue between Republicanism and Monarchy was squarely made, in these immortal words: "*We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are Life, Liberty and the pursuit of Happiness; and that governments are instituted among men deriving their just powers from the consent of the governed,*" meaning the people, and therefore not from any God.

Thus did our forefathers declare, in unmistakable language, that no man has any right to be born into this world the ruler or king of another. Thus did they declare the doctrine of *equal rights before the law*, and that Monarchy was a usurpation of the rights of man. That even the people have no right to establish Monarchy, on the principle that the dead have no right to rule the living, or that one generation has no right to force on succeeding generations hereditary rulers. Each generation, undoubtedly, has the right to choose its own public servants, who are nothing but public servants, and are bound to obey the orders of the people as expressed in the laws.

Thus did our forefathers declare in their Declaration of Independence, that neither God nor the people had any right to create monarchy; and that the so-called divine right monarchy, necessity monarchy and Plebiscite monarchy are all frauds and have no rightful existence.

To prevent either of these frauds from ever being played on our people, in the constitution they provided for frequent elections of our public servants.

In the seven years' war that confirmed that declaration the Americans proved themselves equals, in valor, to the Greeks at Thermopolie, the Romans at Pharsalia, the French at Austerlitz, and the English at Waterloo.

But during that struggle all was not sunshine with the Americans, as some of their own people, called Tories, sympathized with Monarchy, and they were divided among themselves, to some extent, as to what kind of a government they should set up over the new Nation they had brought into existence. Some wanted a Confederate Government, and others wanted a National Government. The Nation existed under the Revolutionary Government, and by *common consent*, and by virtue of the *Declaration of Independence*, till 1781, when a Confederate Government was officially established by the Articles of Confederation which had been framed by the Continental Congress, and ratified by the Legislatures of all the States; with Henry Laurens of South Carolina, as the first and only President of the Republic under those articles. This Government consisted, like the Revolutionary Government it superseded, of only one branch, the *Continental Congress*. Under this Government the votes of *nine States*, in the Continental Congress, were necessary to pass a law, and when it was passed there was no President to enforce it, nor Supreme Court to pass on its constitutionality, but it was sent to the Governor of a State, who laid it before his Legislature, and if the Legislature ratified it, he enforced it in his State, and if the Legislature failed to ratify it, it remained a dead letter in that State, and the Nation was powerless to enforce it.

By the Articles of Confederation, the Union was declared to be *perpetual*, but those Articles, at the same time, left the Continental Congress utterly powerless to enforce that declaration.

The State Governments neglected to enforce the terms of the

Treaty of 1783, in which Great Britain acknowledged our independence, in consequence of which neglect Great Britain *indignantly* remonstrated with the Continental Congress, and for some time *refused* to surrender to us our western forts. It being the duty of the State Governments to enforce the National laws, their neglecting or refusing to do so, and in fact that the idea of secession had been whispered about, gave rise to the establishment of the National or General Government under the Constitution, with full power to enforce its own laws, with George Washington of Virginia, as the first President of the Republic under the constitution.

The convention that framed the Constitution convened at Philadelphia, Pa., on the 14th day of May, 1787, in the same hall where the Declaration of Independence had been made. Owing to the absence of members, nothing was done till the following Friday, when the Convention was organized, George Washington being elected President of that body by a unanimous vote.

In that convention there were two distinct parties, a Confederate and a National party. Outside of these two parties there were some extremists in that Convention, Monarchists on the one hand and Secessionists on the other, but they were so few in numbers as to be powerless in the Convention.*

The Confederates and Nationals had stood side by side during the Revolutionary war against Monarchy, and the debates in the Convention proved that they were equally patriotic, and both sincere lovers of human liberty. As they were both aiming to attain the same objects, why did they differ so widely as to the means of securing those objects?

The explanation is easy.

The Confederates had inherited from their European ancestors

* Luther Martin's Report to the Maryland Legislature, p. 13, as published by Alston Mygatt at Louisville, Ky., in 1844, in *Secret Proceedings and Debates of the Convention of 1787*. Ibid, p. 83, Elliott's Edition of Madison's Debates, vol. 5, p. 244.

the idea that the words Nation and Nationality were synonymous with Despotism. As a matter of fact, such had been the case in the different European Monarchies. Prior to that time all efforts and all successes at gaining human liberty in those despotisms had been made in localities, as by a city or small district, and therefore *localism* and *liberty* came to be regarded by the Confederates as identical, while Nationality was regarded by them as despotism.

The Confederates, therefore, feared that *any* National Government would eventually run into despotism and monarchy. Hence, they opposed the National principle.

The Nationals, on the contrary, had before them the fact that European *Confederacies* had disintegrated and the parts run into monarchic despotisms, as well as the fact that their own Confederate Government had signally failed to secure the objects for which it had been framed. The Nationals, therefore, feared that any kind of a *Confederate* Government would result in *disintegration* and anarchy, and eventually run into Monarchy. Hence, they opposed the confederate system.

With these respective ideas and fears in their minds, the Confederates and Nationals met in the Constitutional Convention. Both sought to perpetuate Republican liberty, but differed as to the best means of attaining that result.

The Confederate party proposed to continue the old Confederate Government in existence, but was willing to make such amendments to the Articles of Confederation as to give the Confederate Government the power to execute its laws; requiring, however, that it should still continue to *act on States*, instead of *on individuals*, in the enforcement of those laws. Which would have continued it as a Confederate Government, as a Confederate Government acts on bodies politic, in the enforcement of its laws. This party proposed that the Continental Congress should pass laws and send them to the States, to be enforced by the State authorities, and when the State authorities failed or refused

to enforce the laws of Congress, then Congress was to declare war on that State; call out the militia; march on that State and treat all the people therein as enemies to the Nation—punishing the innocent as well as the guilty.

Under such a rule a bad Governor, if not alone, still with the aid of a bad men in the Legislature, could cause the entire people in his State to be treated as enemies to the Government of their Nation, when perhaps nine-tenths of them would have gladly seen the laws of Congress enforced in their State. The injustice of punishing the innocent for the acts of the guilty, because they happen to reside in the same State with the guilty, was too manifest to be tolerated by the National party in the convention.

That party, having a majority in the Convention, therefore resolved to substitute, in the place of the old Confederate Government, a National Government, with full power to create its own laws, and to act *on individuals* in the execution of its laws, and to punish only the guilty who might resist the enforcement of those laws, and it was in pursuance of that resolution that the Constitution was framed,* providing for a National Government of limited powers, and making it the duty of that Government to guarantee to each State local self-government. And as our general government acts on individuals in the enforcement of its laws, it is therefore a National Government.

The resolution in favor of a National Government was in the following language: "That a National Government ought to be established, consisting of a Supreme Legislative, Executive and Judiciary." This resolution was subsequently amended so as to make it read: "That a Government of the United States of America ought to be established, consisting of a Supreme Legislative, Executive and Judiciary," which evidently only changed

* See Elliott's Debates on Federal Constitution, vol. 5, pp. 132, 133, 134; also Luther Martin's Report to the Maryland Legislature, p. 39, as published in Secret Proceedings and Debates, of the Convention of 1787, by Alston Myatt, at Louisville, Ky., in 1844. Also, Elliott's Debates on Federal Constitution, vol. 5, p. 214.

the phraseology of the resolution, so as to continue the old name of the country. As the words united and union mean one, and as we are the only people on the earth that are known as Americans, our country should only be called America; particularly as that would not make any change whatever in our system of government.

When the Constitution was sent to the people for ratification, the Confederate party, wishing to remain under the old Confederate Government, tried to defeat its ratification, denouncing it in the bitterest terms, declaring that its adoption would entirely destroy the *federal principle* of Government, and establish a Government partly *National*. The friends of the Constitution, on the contrary, claimed that it would establish a Government that would be purely National and partly Federal, and took upon themselves the name of Federalists. The Confederates declared that the Nationals only took that position thinking they would thereby the more certainly secure the ratification of the Constitution.

Whether this be so or not, the fact still remains that the Constitution was *thoroughly discussed* before the people, and in the various conventions that ratified it as the act of the people. It is not at all unreasonable to suppose that the friends of the Constitution and its opponents took such steps and used such arguments as they thought would carry their respective points; and we should make due allowance therefor, and always remember that arguments made to gain a point during a political campaign are not reliable as interpretations of constitutional law.

After a bitter contest the Constitution was adopted, or, as its preamble tells us, was ordained and established by the people of the United States for the United States of America.

The Government created by it is, therefore, appropriately called a Government of the people, by the people, and for the people, or simply the Nation, as that word only means the people and the rule of the people.

After the adoption of the Constitution, some of its dissatisfied opponents claimed that it was only binding on a State so long as the people of that State saw fit to obey it; and, in support of that declaration, resorted to certain theories of construction for the Constitution, which will now be stated.

The first may be appropriately called the *No Common Arbitr Theory*.

NO COMMON ARBITER THEORY.

The upholders of this theory asserted that each State had the right to judge for itself as to what was the proper remedy for it, in case a dispute arose between it and one or more other States, and that if it deemed secession the proper remedy it had the right to peaceably secede, and thus release the people within its lines from the operation of the Constitution, on the ground that the Constitution provided no common arbiter in case of disputes between the States.

This theory of construction fails, as the Constitution does provide that the Supreme Court of the Nation shall be a *common arbitr* between them, by giving to that court "original jurisdiction in all controversies between two or more States." Hence this theory failed.

Art. 3, Sec. 2, Constitution United States.

State New Jersey vs. State New York, 5 Pet., 283.

State of Rhode Island vs. State of Massachusetts, 12 Pet., 657.

POWER OF ATTORNEY THEORY.

Under this theory it is claimed that the Constitution is merely a power of attorney from the State to the General Government, conferring upon it certain powers, and, as such, may be revoked by the State at will.

This theory, like the last, is based upon the assumption that the States were separate Nations prior to the Constitution, and

as Nations separately ratified the Constitution, thus making it a power of attorney from the State to the Nation.

By express provision of the Constitution, it is made the *supreme* law of the land (the entire American people), and thus the asserted maker of the Constitution (a State) is prohibited from revoking the same.

By the Constitution the General Government was created to enforce that supremacy, and punish any one who resists the enforcement of the Constitution as the supreme law of the land. All of which utterly precludes the possibility of the Constitution being a power of attorney.

Further, as by express provision of the Constitution, it was to have no legal effect till nine States ratified it, it follows conclusively that it could not have been made a power of attorney or anything else by *one* State. Hence this theory fails. See U. S. Con., Art. VII.

RESERVED RIGHT THEORY.

It was asserted by these theorists that a right to secede, and thus release the people within its lines from the operation of the Constitution, was one of the reserved rights of a State.

This assertion was, also, based upon the assumption that the States were, prior to the Constitution, separate Nations, and, as separate Nations, had delegated to the General Government all the National powers it possesses. And as each State had delegated those powers for itself separately, it, therefore, had the reserved right to separately withdraw those powers and resume its separate existence as a Nation.

1. The States were never separate Nations.
2. It is evident that a delegated right is not a reserved right. Hence a right to National existence which is delegated by the Constitution to the General Government can not possibly be a reserved right of a State.
3. Had the States been separate Nations prior to the Constitu-

tion, which they never were, it is plain that their right to a separate existence as Nations is just what they would, in that case, have delegated away to the General Government, and therefore did not reserve, as they, under the Constitution, constitute but one Nation, and the Constitution makes it the duty of the General Government to enforce those National powers as the Supreme Law of the Land. Hence, this theory fails.

CONTRACT THEORY.

Under this theory its advocates, also, went outside and back of the Constitution, and asserted that, prior to the Constitution, the States were independent Nations, and that, as Nations, they separately agreed to the Constitution, thereby making it a contract of partnership between the States, and that, as each State gave its consent voluntarily to the Constitution, as an independent Nation, it had the right to withdraw that consent at any time, and set itself up as an independent Nation, and in that way release the people within its limits from their allegiance to the Government and the operation of the Constitution.

In reply, it is said that there is not now, and never was, at any time, a law of contracts that would permit a party to a contract to withdraw from the same at will, or that gave a party any right to withdraw from a contract because another party to it had violated the same, unless such power was reserved to the party by express language of the contract. No such power has been reserved to a State by express or implied language of the Constitution.

This question as to whether the States had ever been separate Nations, and on that ground held a right to pass any law contravening the supremacy clause of the Constitution, was several times carried up to the Supreme Court of the United States, long years before our late war. In all of such cases, that court of last resort, on that question, decided that the States had never been different Nations, but had always constituted but one

Nation, and that a State had no right to contravene the supremacy of the Constitution.

The Supreme Court of the Nation thus decided against secession.*

These theorists based their assertion, that the States were originally separate Nations, on that clause of the Declaration of Independence which declares the colonies to be free and independent States.

In reply it is said that the word State never had meant Nation in its American sense, and that the same clause of the Declaration that declares the colonies to be free and independent States, also first speaks of them as the United States of America, thus proving that while they were to be free and independent States, they were to be so in their *united* condition, and were therefore to constitute but one Nation, under the style of the United States of America. The word united meaning only one.

Prior to the Constitution, no one of the States ever claimed or performed the functions of a Nation. On the contrary, all such functions were performed by the United States of America as one Nation.

It is also said that contracts and powers of attorney never were, at any period of the world's history, called laws, or known as laws, and laws were never known as contracts in the ordinary meaning of the term, nor as powers of attorney; but, on the contrary, that they have always been known as separate and distinct things; that they differ in form, differ in language, and differ in meaning.

When the American people or States agreed to the Constitution, what did they agree to make? A contract, a power of attorney, or what?

The express language of the Constitution answers the ques-

* Chisholm vs. Georgia, 2 Dall., 419.

McCullough vs. Maryland, 12, Wh., 419.

Barron vs. The Mayor and City Council of Baltimore, 7 Pet., 243.

tion, and tells us they agreed that it should not only be a *law*, but that it should be the *supreme law of the land*, and the Supreme Court has always so held it.

If, on the contrary, we view it in the light of a contract or power of attorney we will still find that by its expressed provisions, it is declared to be the supreme law of the land, and creates a government, places the sword and purse in its hands, and makes it the duty of that government to enforce the Constitution, (contract or power of attorney, or whatever it may be called,) as the supreme law of the land, and to punish any inhabitant who resists the government in the enforcement of that law. To call such an instrument a contract or power of attorney is simply absurd.

SOVEREIGNTY THEORY.

The upholders of this theory claimed that the States were, prior to the Constitution, separate Nations, and as such were incapable of permanently delegating away their sovereignty so as to unite into one permanent Nation.

Consequently, said they, a State by virtue of its sovereignty which it was incapable of permanently delegating away, has the right to peaceably secede. That sovereignty was indivisible, once lodged in a Nation it could never be divided or parted with so as to prevent that Nation from peaceably seceding and setting up as an independent Nation whenever in its own judgment it saw fit to do so.

1. As in a Republic there is neither sovereign nor subjects, it follows conclusively that there can be no sovereignty in a Republic.

2. Since that old political trick, Divine Right, Monarchic idea, or State sovereignty, sprang from the brain of an ambitious man in the interest of separate Monarchs or Chieftainships and the perpetuation of their separate sovereignties, hereditary blood rule, it cannot be used in Republics to prevent the people from

ruling themselves, permanently uniting into one Nation, for their common defense and general welfare.

That so-called Divine Right sovereignty trick falsely claimed that God had placed the allegiance of the people in a certain Chief, and his progeny forever, and as God had so fixed it, it could not be divided or transferred by the people. As the Chief or sovereign as he was called after the monarchic trick had been played, by his arbitrary will prescribed the laws, orders, as well as enforced them, he claimed to be the State and his usurped power or sovereignty was therefore sometimes called State Sovereignty. Cunning politicians played that old monarchic trick, which did not come from God, but sprang from the brain of cunning man, on a part of our people, under the name of State Sovereignty and made them believe they had a right to secede their States, falsely telling them that their States were, before the Constitution, separate sovereignties, monarchs, and therefore the people of a State, or the people of the different States, could not by ratifying the Constitution deny to any one State the right to peaceably resume its sovereignty at any time by secession. Thus was the old political trick and fraud of so-called Divine Right monarchy, under the name of State Sovereignty, played on the people of some of our States to induce them to secede.

These theorists claim that the doctrine of State Sovereignty, as they call it, is all-powerful for purposes of disintegration, but powerless for purposes of consolidation and protection to life and property ; in fact, that it is of such a nature as to prevent this from ever being permanently done.

To deny the people of different Nations the right to form themselves into one permanent Nation, is to deny the people the right to rule themselves, the foundation principle of Republican Government.

The right to fix their own supreme duty and that of their posterity, to obey the supreme law made by themselves, subject alone to changes made in accordance with the Constitution of

their new Nation, the right of emigration, and the right of armed revolution against unbearable oppression, is necessary to protect them against both anarchy and alien dangers.

The idea of secession in denying to different Nations the right to permanently unite into one Nation, denies to the majority in a Nation the right to determine to what National Government they, as well as the minority, shall owe their supreme duty, and thus gives to the minority the absolute right to rule the majority in the matter, the most important to them, viz: To what government they shall owe their supreme duty of obedience, which only shows how absurd is the idea of secession.

The rule of the minority on any question is monarchic in principle and cannot be admitted in a Republic for one moment.

Had the States not constituted one Nation prior to the Constitution, but, on the contrary, had existed as separate independent Nations for a thousand years before, and, as different nations of people, had deemed it their interest, as against the rest of the world, to cease to be many Nations and become one, it would undoubtedly have been their right to do so according to the principles of free Government, the right of the majority to rule in each Nation, under any Constitution they might have seen fit to ordain and establish, for the one Nation they proposed to create. And they would be bound by the provisions of that Constitution, after organizing under it, the same as though they had previously constituted but one Nation. And if they had adopted a Constitution reserving to themselves the rights of local self-government, and providing for the organization of a National or General Government over all, and still further providing that the said Constitution should be the supreme law of the land or new Nation, no one of the former Nations, now integral parts of one Nation, would have any right to do anything contravening that declaration.

The people of Texas constituted an independent Nation prior to the time they became a part of our Nation, and it was by their

voluntary consent that they became a part of this Nation. When they gave their assent to the same they agreed to be amenable to the supreme law of the land in all its parts. And when they subsequently passed an act of secession, endeavoring to release themselves from their obligation to obey the National Constitution as the supreme law of the land, their ordinance of secession was null and void, as it was in contravention of the supremacy of the Constitution.

This view of the subject is sustained by a decision of the Supreme Court of the Nation, in which that Court decided that the people of Texas had no right to secede, thus sustaining the supremacy of the Constitution, although Texas had previously been a separate Nation.

Texas vs. White, 7 Wal., 700.

In a case from Tennessee, since the late war, the Supreme Court also decided that Tennessee had no right to secede, and thus again sustained the supremacy of the Constitution.

The only way power delegated to the Nation can be withdrawn is laid down in the Constitution itself, and is declared by that instrument to be the supreme law of the land on that subject. That way is by an amendment to the Constitution ratified by the Legislatures of at least three-fourths of the States. Any other way is consequently null and void. *Hence the Sovereignty theory of secession also fails.*

Some have asserted that the word law, in the last sentence of the supremacy clause, only meant statute when the Constitution was framed, and therefore a State could secede, through an ordinance of secession, claiming that an ordinance of secession is not a law. The framers of the Constitution used the word law because it was a broader term than the word statute, and covered laws of all kinds, and was not confined to statutes. Blackstone defined a law to be a rule of action long prior to the Constitution.

The city of London and other cities ruled themselves under

ordinances for many years prior to our Constitution, and the members of the National Convention, as well as those of the different State Conventions, were familiar with the word ordinance.

An ordinance of secession was intended to be a rule of action, and is therefore covered by the word law in the supremacy clause of the Constitution.

The first sentence of the supremacy clause of the Constitution is a general command to everybody to obey the Constitution as the supreme law of the land, and the second sentence is a special command to judges to so hold it on the bench.

Some asserted that the Constitution was only to be the supreme law of the land unto any State, so long as the State saw fit to remain in the Union.

If that was so it would not be the supreme law at all, when the Constitution says it shall be the supreme law.

The language, so long as a State sees fit to remain in the Union, is not in the Constitution, and it would require an amendment, ratified by the Legislatures of three-fourths of the States, to place it there. It cannot be placed there by word of mouth, and the supremacy clause of the Constitution be thus destroyed by the trick of construction.

The trick of trying to evade, or abolish law, by construction was well known and practiced long before our Constitution had an existence, and it, like all other laws, had to run that gauntlet, and has done so triumphantly.

UNDERSTANDINGS OUTSIDE THE CONSTITUTION.

Some, also, asserted that the Constitution was framed by the National Convention with the understanding that a State should have the right to secede, notwithstanding the language of that instrument.

1. The appeal to an understanding outside the language of the Constitution is an indirect admission that the language of that instrument is against secession.

2. The assertion attributes to the convention either a lack of understanding or insincerity, and either charge against that body is utterly unjust.

Luther Martin reported to the Legislature of Maryland that he, while a member of the National Convention from that State, offered an amendment to the treason clause of the Constitution, providing for secession, or that in case of war between a State and the United States, that those who adhered to the State should not be deemed guilty of treason to the United States, which proposition was voted down.* In consequence of which Mr. Martin seceded from the Convention, and advised the people of Maryland to refuse to ratify the Constitution. This utterly excludes the idea that the Convention could possibly have framed the Constitution with the understanding that a State should have a right to secede, or that one who levies war against the United States in obedience to the order of his State should not be deemed guilty of treason to the United States. It was urged by the advocates of secession that in case of a conflict between the Nation and a State, an inhabitant of that State would be placed in a dilemma. If he stood by his State the Nation would punish him, and if he stood by the Nation his State would punish him. If *forced* by either power to levy war against the other, that fact would be a valid defense against a charge of treason in the Courts of either the State or Nation. If he *voluntarily* levies war against either power he ought to be willing to stand the consequences.

Some, also, asserted that the Conventions elected in the different States by the peoples had *ratified* the Constitution with the understanding that a State should have the right to secede, notwithstanding the language of the Constitution. In support of that declaration they asserted that the States of New York and Virginia reserved the right to secede in their ratifications of the

*Luther Martin's Report to the Maryland Legislature.

*See also the Archives of Maryland.

Constitution, and that therefore the right to secede would belong to any other State also. The assertion is untrue, as no such declaration is to be found in those ratifications. On the contrary, the declaration on that subject, made in those ratifications, in this: "That whenever the powers granted to the United States are turned to the oppression of the people, they may be withdrawn by the people of the *United States*," *not* by the people of *one* State. The way in which the people of the *United States* have a right to withdraw the powers delegated to the Nation is by an amendment to the Constitution, ratified by the Legislatures of at least three-fourths of the States.

In all the debates that took place in all the ratifying conventions, not a single member in any of them ever claimed that a State would have the right to secede. On the contrary, the debates prove that they thought just the reverse.

It is further urged that: The Constitution is declared to be the supreme law of the land; this is the supreme law of the *entire* American people. That it cannot be the supreme law of the *entire* American people, if a State can, at its pleasure, destroy that supremacy. An ordinance of secession is intended to destroy that supremacy, and is, therefore, in contravention to the supremacy clause of the Constitution, and is consequently prohibited by that clause.

It is, also, urged that the preamble to the Constitution expressly states, that the Constitution was ordained and established by the people of the United States, not only for themselves — *the people of the Nation*—but for their *posterity*. The word *posterity* being used without words of limitation, it means the same as though the preamble had said the *Union shall be perpetual*.

With all the foregoing considerations and declarations of the Constitution staring the *ratifying State Conventions* in the face, it is plain that, in the very nature of things, they could not possibly have ratified the Constitution with any other understanding than that the Union should be perpetual; particularly as by the

Articles of Confederation it was declared to be perpetual; and by the Preamble of the Constitution, it was declared to be the object to form a more *perfect* Union for the people of that day and their posterity, without limit. All of which destroys all idea of a State having any right to secede, and thus release the people within its borders from the operation of the supremacy clause of the Constitution.

OUR PATRIOTIC FOREFATHERS:

IN THE NORTH.

John Hancock, first President of the Republic under the Declaration of Independence, Congressmen Samuel Adams and John Adams, all three of Massachusetts, Roger Williams, of Rhode Island, Gov. Jonathan Trumbull and Congressman Roger Sherman, of Connecticut, Gen. Philip Scheyler and Alexander Hamilton, of New York, Benjamin Franklin and Robert Morris, of Pennsylvania, and the men with them;

IN THE SOUTH.

George Washington, Thomas Jefferson, James Madison, James Monroe and John Marshall, Chief Justices of the Republic, all of Virginia, Henry Laurens and Charles Pinckney, of South Carolina, and the men with them, were the men who created the Union, placed it under the Constitution, and took care of it till a second generation of statesmen came on to that patriotic task.

John Hancock and Samuel Adams were distinguished above all the other patriots, by Gen. Gage, the British commander, offering, in a proclamation, the pardon of the King of England to all excepting only them. Proving that at that time the King regarded them as the firmest and greatest American patriots. But for their firmness and the influence and good management of Samuel Adams, and the intellectual force of Thomas Jefferson, and the great Thomas Paine, a newspaper man in Philadelphia who had

come over from London to work up the Continental Congress to declare independence, in his pamphlet entitled "Common Sense," the Declaration of Independence would never have been declared by the Continental Congress.

Jefferson and Paine were undoubtedly the two greatest intellectual forces that were engaged in bringing about independence. In the field Washington stood pre-eminent above all others. After him the most prominent generals were Gen. Gates, who captured Gen. Burgoyne and his army at Saratoga, Gen. Greene, the hero of Eutaw Springs, South Carolina, Gen. Israel Putnam, the hero of Boston, Gen. Alvin Posey, who led the storming party of Mad Anthony Wayne at Stony Point and was the first man inside the works. He was born at Mount Vernon, Virginia, and was the living image of Gen. George Washington. He was afterwards Governor of Indiana. The two most important victories for the patriots were the capture of Burgoyne at Saratoga by Gen. Gates and the capture of Gen. Cornwallis at Yorktown by Gen. Washington. The young Republic had no navy.

To Kosciusko, Baron Steuben, and to Lafayette and the brave and noble Frenchmen who came over with him to help our forefathers, we owe a great debt of everlasting gratitude. To them and our patriotic forefathers in the field all mankind are under everlasting obligation, for they all fought for the rights of man. All honor, also, to the patriotic signers of the Declaration of Independence.

The two greatest intellectual forces engaged in placing the Union under the Constitution were James Madison and Alexander Hamilton.

At the head of the second generation of statesmen who took care of the Union was that great Union Democrat, President Andrew Jackson, of Tennessee, a slaveholder, who as President of the United States during the nullification troubles in South Carolina in 1832, said: "By the Eternal, the Union must and shall be preserved," and sent Gen. Winfield Scott down to Charleston

with an army to see that it was preserved. And sent word to Calhoun if he got South Carolina to secede that he would have him hung. This I heard Gen. Scott tell a party of gentlemen in the library at West Point one Saturday afternoon when I was a cadet. In this determination Henry Clay and Daniel Webster, the two greatest Whig Senators in the Senate, fully sustained President Jackson. Thomas H. Benton, the great Democratic Senator from Missouri, also sustained him. So did the eloquent Whig Senator from Indiana, Edward A. Hannigan. Their opponents at that time were John C. Calhoun, Vice President, and Senator Hayne, both from South Carolina, and others in some of the other Southern States. In the debates that occurred in the Senate over that trouble, Clay and Webster immortalized themselves as debaters and orators. So that as long as time lasts Henry Clay will be known as the Cicero of the American Senate; and for his speech in reply to Hayne, in which he defended the Constitution, and the tariff law passed by Congress in pursuance of it, as the supreme law of the land, notwithstanding the act of the Legislature of South Carolina trying to nullify it, Daniel Webster was called the defender of the Constitution, and as long as time lasts he will be known as the Demosthenes of the American Senate. As long as they lived Clay and Webster took care of the Union whenever any question or danger threatened it. The last time they did that was in 1850, not long before they both died. Benton and Calhoun also died about that time. President Jackson had died in 1839. By that time a new set of statesmen had come on who were confronted by the old slavery question.

Having by the Mexican war acquired by conquest, Texas, New Mexico, Arizona, Utah and California, the discovery of gold in California caused a great emigration to that territory, which resulted in a contest between the men from the free States and the men from the slave States, as to whether California should come into the Union as a free State or a slave State. The free State men prevailed and brought it into the Union a

free State. This caused considerable excitement on the slavery question throughout the country; and a few slaves ran away from their masters, and escaped into the free States, and this caused so much excitement in the South and in Congress that the Southerners demanded of Congress what was called a fugitive slave law, which provided for the return of the fugitives to their masters. This law made it the duty of the United States marshals to call out all the people of a free State, if necessary, to return the slave to his master. A great many of the people of the free States did not like the idea of the National law making them slave catchers, and this kept up the slavery agitation. Besides that, the pro-slavery Southerners were mad because California came in as a free State when one-half of it laid below Mason and Dixon's line, and made up their minds to try and bring in Kansas as a slave State, although it laid north of that line.

In 1852, the Whig party ran its last candidate for the Presidency, Gen. Winfield Scott, Commander-in-Chief of the Army. Frank Pierce, the Democratic candidate was elected. Both parties dodged the slavery question all they could during the canvass. But, in 1854, some of the Southern politicians encouraged the great Stephen A. Douglas, Senator from Illinois, and aspirant for the Presidency, to get his Kansas-Nebraska bill through Congress, repealing the Missouri compromise act of 1820, under which Missouri came into the Union with slavery, and which prohibited slavery from going north of Mason and Dixon's line, but authorized it to go south of that line; and authorized the people of Kansas and Nebraska to organize territorial governments, and either protect slavery or prohibit it while they were still territories. He called that popular sovereignty. Its enemies called it squatter sovereignty. And its effect was to cause a still greater agitation of the slavery question, and the organization of the Republican party to resist the further extension of slavery into any of the territories south or north. A

great struggle, sometimes called the Kansas war, went on between the free State men, led by Gen. James H. Lane, a former Indianian and a hero of the Mexican war, and the slave State men, led by Gen. Stringfellow, for the possession of Kansas. Armed bodies of emigrants went into Kansas from the South and armed bodies of emigrants also went there from the North. Some conflicts occurred and a good many lives were lost. This caused Horace Greeley, an original abolitionist, to put great headlines in his New York Tribune, saying: "Bleeding Kansas Cries for Liberty," and so on, while Henry Ward Beecher, the greatest preacher this country has ever produced, another original abolitionist, thundered from his pulpit, in Brooklyn, for free speech, free soil and free men, and advised all emigrants from the free States to carry Springfield rifles with them into Kansas.

In 1856, the Republican party ran its first candidate, John C. Fremont, for the Presidency, on a platform declaring in favor of Congress prohibiting slavery in all the territories. Through the treachery of some of his Southern friends, particularly John C. Breckinridge, he being a Douglas delegate to the nominating convention, Douglas was beaten for the nomination, and the Democratic party ran James Buchanan for the Presidency, and Breckinridge for the Vice-Presidency, on the popular sovereignty idea and elected them. But the struggle went on over the slavery question. Kansas came into the Union as a free State, sending Lane to the Senate. And in their effort to knock out both Douglas and the Republicans, in national politics, some of the Southerners, in the Dred Scott case, got Chief Justice Taney, a Southerner, to get the Supreme Court of the Nation to give an opinion declaring that neither Congress nor the Territorial Legislature had any right to prohibit slavery in the territories, but that it was the duty of Congress to protect it in the territories; and that a negro had no rights that a white man was bound to respect.

The power of Congress to prohibit slavery, statutory prop-

erty in the territories was well understood and exercised by that body and our Presidents from Washington down to James K. Polk, a Democratic President, in 1848, under that clause of the Constitution which says: "The Congress shall have power to dispose of and make *all* needful rules and regulations respecting the territory or other property belonging to the United States. Under this power seven Presidents, including Washington and Polk, signed bills prohibiting slavery in territories.

But in spite of the Constitution and this historic fact, a few Southern politicians, who ambitiously wanted to rule the Union, and if they could not do that to intensify the slavery agitation and cause a secession of the slave States and then the formation of an independent country based on slavery, believing that they could rule that, got their Southern friend, Chief Justice Taney, to get that opinion out of the court for their political purposes. The proof of these assertions is that the court first held that it had no jurisdiction of the case, when it was their duty to have dismissed the case from further consideration, had they been sincere, but they were so anxious to help their political friends that they rendered an opinion in the case to suit them, when they had already held that they had no jurisdiction of the case, and in that view of the case had no right to render any opinion at all.

The fact that Justice Curtis read his dissenting opinion, which successfully answered and overthrew every point in the Taney opinion, to them in the conference room of the court, and Taney went on after hearing that opinion and delivered his own false opinion, proves conclusively that he did it for political purposes.

No unbiased lawyer can read both opinions and come to any other opinion than that the Taney opinion was false and procured for political purposes. This view of the matter is also confirmed by the history of the Taney opinion I heard soon after it was rendered, viz: that it was false and gotten for political purposes. John C. Breckinridge was the particular man who got it for his political purposes, viz: to beat both Douglas and the Republicans.

for the Presidency the next time. To the honor of Jefferson Davis let it be remembered that he refused to have anything to do with getting Taney to render that opinion, saying that he was opposed to the Supreme Court being used in that way. The assertion of Taney that our forefathers considered it morally right to hold property in the negro is proven to be false by the language they used in the Declaration of Independence, "that all men are created equal and entitled to certain inalienable rights, among which are life, liberty and the pursuit of happiness," as well as by the language of the Constitution, being so ashamed of slavery they would not allow the word slave to appear in the Constitution or in the statutes passed in pursuance of it. It is also proven to be false by the writings of our patriot forefathers and the fact that many of them set their slaves free in their wills. Among whom were George Washington and Thomas Jefferson, the author of our Declaration of Independence. It is also proven to be false by their kind treatment of their slaves.

The truth of history proves that they considered slavery morally wrong and refused to restrict citizenship of the United States to the white race, by refusing to put the word white in the Constitution, and hoped that slavery would in time be abolished by gradual emancipation. The fact that five States, including North Carolina, allowed negro suffrage at the time the Constitution was adopted, and grand old Virginia, the mother of Presidents and land of my ancestors, ceded her northwest territory, now the five great States of Ohio, Indiana, Illinois, Wisconsin and Michigan, to the Nation on condition that Congress should prohibit slavery in that territory, also proves that our patriotic forefathers considered slavery morally wrong. But the few scheming politicians got their false opinion from Taney for their political purposes, in which Taney declared that a negro had no rights that a white man was bound to respect, and tried to falsely pave the way for secession. This caused a still greater agitation of the slavery question, and in 1860 resulted in a split in the Democratic nomi-

nating convention and the Northern Democrats running Douglas for the Presidency and the pro-slavery Democrats of the South running Breckinridge, and the election of the Republican candidate to the Presidency, Abraham Lincoln.

The Taney politicians then urged an immediate secession of the slave States.

CIVIL WAR.

And excited still more on the slavery question because Lincoln was elected, eleven of our then slave States resorted to this old idea of secession, passed ordinances of secession, some declaring their former ratification of the Constitution of the United States repealed, and all declaring their inhabitants released from any further obligation to obey that Constitution. They then organized themselves into what they called the Confederate States of America, and claimed to be one of the Nations of the earth, and thus appealed from the decision of the ballot-box to the bayonet. The events of the four years' war that followed are too well known to require repetition here. It is sufficient to say that the war resulted in maintaining the Constitution as the supreme law of the land, the abolition of slavery, and the securing for all equal rights before the law, a denial of which, although the principle had been enunciated in the Declaration of Independence, finally led to civil war here, as it had in Greece, Rome and France.

It also resulted in President Lincoln's appointing to the Chief Justiceship of the Supreme Court, Salmon P. Chase, an original abolitionist who believed that a negro had rights that a white man was bound to respect, and the continuance of the Republican party in power for twenty-four years. And henceforth in our country there will be no more appeals from the decision of the ballot-box to the bayonet.

While Gens. McClellan, Pope, Burnside, Hooker, Meade, Sheridan and Banks, in the East, Gens. Grant, Buel, Sherman, Fremont, Lyon, Curtis, Logan, McPherson, O. O. Howard and George

H. Thomas, and Rosecrans and Stoneman, in the West, and Gens. Butler, Banks and Canby at New Orleans, in command of their armies, and subsequently Gen. Grant as Commander-in-Chief of all the armies, were taking care of the Union cause in the field, with the aid of the gallant Navy under the command of Rear Admiral Farragut, Admirals Porter, Davis and Goldsborough, there were other true and noble patriots, strong and able men, taking care of it at Washington. Lincoln in the White House. In the Senate Charles Sumner, Henry Wilson, Chairman of the Committee on Military Affairs during the entire war, both from Massachusetts, William Pitt Fessenden, of Maine, Hannibal Hamlin, Vice President, from Maine, Edmunds, of New Hampshire, John Sherman and Benjamin F. Wade, both from Ohio, Henry S. Lane, of Indiana, Lyman Trumbull, of Illinois, James R. Doolittle, of Wisconsin, James Harlan, of Iowa, and Zachariah Chandler, of Michigan, and James H. Lane, of Kansas. In the House the Union cause was taken care of by those true and noble patriots, able and brilliant men, James G. Blaine, Roscoe Conkling, Thaddeus Stevens and Galusha A. Grow, Speaker of the House.

All honor to our million volunteers who, in the field under their able generals, so gallantly maintained the Constitution as the supreme law of the land, and made this a country of universal freedom and equal rights for all, and thereby gave to the cause of Republican Government a new and great impetus throughout the world.

The most distinguished volunteer Generals, who were not graduates of West Point, were Gens. B. F. Butler, N. P. Banks and Daniel E. Sickles, who lost a leg at the battle of Gettysburg, Gen. Hawley, now Chairman of the Military Committee in the Senate, from the East, Gen. Jeff. C. Davis, from the Regular Army, and Gen. John A. Logan, from Illinois. Logan died while he was an able and distinguished Senator.

The Monarchists, the world over, had prophesied that whenever civil war came upon us, that our Government would not be

able to stand the shock, but would fall into anarchy, and we would have to resort to Monarchy to protect life and property. The prophesy was false. Our Government grandly stood the shock of the greatest civil war that ever occurred on the earth, and the assassination of our Martyr President, the immortal Lincoln, who was killed as the war was ending, and lived on, protecting life and property more fully than had ever been done by any Monarchy.

No civil war ever occurred on the earth in which was displayed so much valor, chivalry, humanity, and magnanimity. Prisoners of war were not murdered, and the leaders of the vanquished were not put to death, as in Greece, Rome and France. When our Government came triumphant through that war, maintaining the Supremacy of the Constitution, the first great danger to the Republic, disintegration, was safely passed. And in overcoming it we Americans proved ourselves a greater people than the Greeks, in all their glory, for they failed to overcome it.

Of our war, death to its prejudices, but immortality to its patriotic memories.

From our past it is evident that the questions involved in our late war were inherited from our forefathers.

Some of our forefathers seriously doubted that a Government such as ours could permanently stand. Some believed that either the States would destroy the General Government or that the General Government would destroy the States; they they could not work in harmony together. They congratulated themselves that they got the government organized and started without having to resort to the sword, but the sword had to come in at last to enforce the Constitution as the Supreme law of the Land. It was a problem in government that had to be solved, and it required two sides to solve it, and in its solution both sides did their parts gallantly and gloriously. And of our dead heroes on both sides it may be truly said :

“On fame’s eternal camping ground
Their silent tents are spread,
And glory guards with solemn round
The bivouac of the dead.”

Since our war, statues of the great heroes and other great men of the Union cause have been erected in Washington City and the Northern cities. In the same way the Confederates of the South have honored their heroes and statesmen.

While traveling in Europe in 1890 I noticed that in Paris the statues erected to the heroes of the monarchy are allowed to stand there in the Republic, because they represent parts of the history and glory of France. The statues erected to the heroes of the Republic were allowed to stand during the Empires, because they also represent parts of the history and glory of France. I noticed the same state of affairs in Rome. In one of the halls of the vatican, devoted to statuary, I saw, side by side, busts of Cæsar, Pompey, Brutus and Cassius, who had fought on opposite sides of their civil war two thousand years ago. The busts of the heroes of the monarchy were also there. All were there because they represent parts of the history and glory of Rome. The French guide and the Roman guide seemed to point with equal pride to the glories of the monarchy and the glories of the Republic, because they all represent parts of the history and glory of France and Rome. So in the future will the American guide, for their valor, point with equal pride to the statues of Grant and Lee, McClellan and Beauregard, Hancock and Stonewall Jackson, George A. Custer and Jeb Stewart, because they all represent parts of the history and military glory of our common country.

At the close of our Revolutionary war the veteran officers formed themselves into an association they called the Society of the Cincinnati. As long as any of them were alive they had their reunions, where they told each other stories of the war, had their banquet, speeches and songs.

At the close of our late Civil war our officers formed them-

selves into the Veterans of the Union army, Loyal Legion, and one, including officers, formed themselves into a society they called The Grand Army of the Republic. They have their reunions every year, where they have their marches through the streets, their speeches, their banquets and songs.

The comrades of the Grand Army of the Republic, along with all other soldiers of the Union and their officers for enforcing the Constitution as the Supreme law of the land, and bringing about equal rights for all, and the Grand Army as an organization for inculcating the Union sentiment and looking after the rights of the soldiers under the Government, and caring for the widows and orphans of our dead comrades, all deserve the gratitude of all people the world over who love the cause of the people, the Republic.

The veterans of the Southern army have also formed themselves into societies for the similar purposes. Through the influence of these societies the statues of and monuments to the dead heroes, North and South, have been erected.

The South furnishes more than three hundred thousand gallant loyal whites to the Union army. Among the prominent Southern loyalists were President Andrew Johnson and Admiral Farragut, of Tennessee; Gen. Cassius M. Clay, Gen. William Nelson, Gen. S. D. Burbridge, Gen. Green Clay Smith, Attorney General Joseph Holt, Attorney General Speed, Senators Garrett Davis and John J. Crittenden, of Kentucky; Gov. John W. Phelps, Gov. Silas Woodson, Hon. James Rollins, Hon. James N. Burns, Edward Bates in the Cabinet, Gen. Odin Guitar, Judge Drake, late Chief Justice of the National Court of Appeals, Charles Elleard, Mark Wolfe, and Madame La Franchi, of Missouri; Maj. Gen. George H. Thomas, the hero of Nashville, and John Minor Botts, of Virginia, and Gen. E. J. Davis, of Texas.

The colored men were not idle spectators to the mighty conflict. One hundred thousand of them fought gallantry for the Union, the old flag and the freedom of their own race.

WHO TOOK CARE OF THE UNION?

John Hancock, John Adams, Samuel Adams, Alexander Hamilton, Philip Schuyler, Benjamin Franklin, Robert Morris, and Nathaniel Green, George Washington, Thomas Jefferson, and James Madison, James Monroe, Henry Laurens, and Charles Pinckney, and the men with them, North and South, who created the Union and the Republic over it, and during their lives took care of it, were right and the men who tried to prevent them from doing that were wrong.

The next generation, Andrew Jackson, Thomas H. Benton, Henry Clay, Daniel Webster, Edward Hannigan, and Winfield Scott, and the men with them, who took care of it during their lives, were right, and the men who tried to prevent them from doing that were wrong.

The next generation, Abraham Lincoln, Ulysses S. Grant, George B. McClellan, and the men with them, who made it the land of the free and home of equal rights for all, and perpetuated the Republic over it were right, and the men who tried to prevent them from doing that were wrong.

The men who created it and have perpetuated it deserve to be honored and glorified for all time by all people the world over, who love the cause of the people, the Republic.

BUT WHAT OF OUR FUTURE?

To the wise it is evident that the Roman evils, Patricianism and corruption at elections, are the great dangers that now threaten the future of this Republic, and that we are, therefore, in danger of repeating the career of the Roman Republic. It is true that our Constitution does not classify us into Patricians and Plebeians, but, in spite of that fact, we are drifting into those conditions.

When our country was new, and none were wealthy, these dangers were absent, But millionaires have sprung into exist-

tence, and while some of them are true to human rights, others are not, and with these have come corrupt and aristocratic tendencies.

The mere fact that some are wealthy and others are not does not constitute the *political* distinction of Patricians and Plebeians, and will not cause a civil war between them ; *but if the wealthy manipulate the Government in their own interest, to the detriment of the people*, that distinction is thereby raised, in reality, if not by names, and if persisted in will cause civil war between them.

That some millionaires have united their fortunes and used their consolidated wealth to manipulate the Government in their own interest, to the detriment of the people, is charged and generally believed.

PATRICIANIZING PROCESS.

This Patricianizing process is greatly accelerated by the fact that all political parties now prefer rich men, or men backed by rich men, for their candidates, and practice corruption at elections, rendering it difficult for any poor man, however cultured, worthy, and well qualified, to obtain high office.

In Athens and Rome, at the zenith of Patricianism, the great offices were reserved to the rich by the Constitution.

Corruptions at elections have almost brought around the same state of affairs in this country, in spite of our Constitution. Particularly in our great cities.

When our purest and greatest intellects, simply because they are not wealthy, find themselves barred from the honors of the Republic by corruptions at elections, and the bad practice of all parties running after rich men for their candidates, and the people find out that money, and not their will, *rules*, how many will feel like risking their lives to save the republic, when run by the millionaires and for millionaires, from a Coup d'Etat, by an ambitious Napoleon in the Presidential chair? This is a question worthy our serious consideration.

DEVICES OF THE MONARCHISTS.

Trouble between our political Patricians and the people may be accelerated by our would-be Monarchists, taking their ideas from the monarchic writers across the Atlantic, trying to frighten our wealthy into favoring monarchy, by suggesting that when our country becomes densely populated, Republican Government will not be strong enough to protect property, and pretending to fear that the people will then take advantage of universal suffrage to vote the wealthy out of their property.

Their fears are unfounded. Our system of government can be as readily applied to five hundred millions as to sixty-five millions. And the result of our late civil war has proved that our Government is strong enough for any emergency, when maintained by the will of the people. And if it were a question of numbers, the people are now sufficiently numerous to vote the wealthy out of their property, and have been from the foundation of our Republic.

In Athens, Rome and France, when universal suffrage prevailed, the people made no effort to vote the wealthy out of their property ; on the contrary, they protected their property rights, and stood between them and the alien enemy on the battle-field. Which proves that the property rights of the rich are as safe in a People's Republic as in a Patrician Republic, or even in a monarchy. No, there is no danger from the people ; on the contrary, the fate of dead Republics proves that the danger lies in the opposite direction.

Great students of history have declared that a People's Republic is only possible in a country where none are possessed of great wealth. That as soon as a part of the people become millionaires, in their greed for more, they manipulate the Government, in their own interest, to the detriment of the people. And thus in time, in all Republics, a contest is brought on between the millionaires, of the ambitious, scheming kind, who

always want partiality from the Government, and the people, who only ask equal rights, or impartiality from the Government.

If the present drift of our affairs is allowed to go on that contest may at last come upon us. And, thus, political Patricianism will have arisen in our Republic.

It is a bitter cup that all true patriots, rich or poor, high and low, will pray may be allowed to pass our country.

But, however much we may regret its approach, current events warn us that the great question of our *future* will be: Shall this remain a People's Republic, as our fathers made it, or shall it be allowed to drift into a Patrician Republic, and bring on us a parallel of the civil wars of the Patricians and the Plebeians of Rome, with the possibility of eventual Monarchy?

WHAT ARE THE PREVENTIVES?

Neither absolute centralization, nor the opposite extreme, disintegration, can ever prevent the civil wars, or save Republicanism in America. For if the states were abolished, and all power centered in the National Government, the great dangers, Patricianism and Corruption at Elections, would still threaten the Republic. And if the National Government was abolished, the same dangers would threaten each State.

Whether a Republic is great or small, the four great dangers, Disintegration, Patricianism, Corruption at Elections, and Dissensions, will attack it. For they are the political diseases of which Republics have died.

GENERAL EDUCATION.

Some have suggested that general education will save Republicanism in this country. We cannot rely upon this alone, highly important as it is; for the Greek and Roman Republicans were as generally and as highly educated as we Americans can ever hope to become; and their education and splendid literature, which have served as models for the world, failed to save Republicanism, in Greece and Rome.

PURITY OF THE BALLOT.

The purity of the ballot is the sure remedy, *true Preventive*.

1. Because it will always express the *will* of the *people* and keep the people in love with the Republican Government. 2. Because it will give a worthy, poor man an equal chance with a millionaire for the honors of the Republic. And will thus prevent the Patricianizing of the Republic, and, therefore, all danger of Monarchy.

Strike down Corruption at Elections, the root of the corrupt tree, by a vigorous enforcement of the law against it, and an indignant, honest refusal to support any candidate who trifles with it, and you will destroy it everywhere. For men who obtain office purely will make honest officials. To carry out these purposes, I would propose an amendment to our National Constitution, making it the duty, under penalty, of all voters to go to the polls and vote. This would put an end to hummer rule, run by money, in our large cities, and help to perpetuate our Republic, by bringing out the class of voters who are most interested in pure government. I would, also, suggest that corrupt acts in primaries and nominating conventions be punished by law, as the same offenses are when committed at elections. The corrupt now evade the object of the law against Corruption at Elections, in some cases, by buying and selling nominations. It should also be made a felony and severely punished for any man, or editor of a newspaper, or reporter, or writer on the paper, to either oppose or advocate the nomination, the election, or appointment, of any person to any office for money. This is necessary to prevent money from ruling in many cases.

Republicanism lasted among the Greeks for nearly seven hundred years, and with the Romans five hundred. And so great was their confidence in its perpetuity, they indignantly refused to believe there was any possibility of it ever perishing. But now, after the dark waves of monarchy have rolled over them for

twenty centuries, Greece and Rome cry out to us from the tomb of the past: Build up no Patrician class, for the doctrine of *equal rights* is a law of nature, and cannot be violated without the certainty of punishment, in awful civil war.

In these remarks it is no purpose of mine to array the people against our millionaires, nor to array our millionaires against the people; on the contrary, it is my purpose to prevent such a conflict, by pointing out to both the great calamity that *will* come upon all, if they fail to treat each other with justice and due forbearance.

Neither is it my purpose to be the bearer of bad news, but I cannot forget that just before our late war, but few of even our leading statesmen believed it possible, but it came nevertheless, and slaughtered and maimed a million of men. That made me a thinking man. And I say to you, by thinking ahead for our Republic, we may prevent the necessity of fighting for it.

We have seen that the denial of *equal rights* caused civil war in Greece, Rome, France and America. And that the Romans, disgusted with the fact that their elections did not express the will of the people, but had been, for many years shamelessly carried by the power of money, yielded to Monarchy, at the hands of the ambitious Cæsar. Now, as human nature is the same in all generations, like causes will produce like results in all generations, unless special care is taken to prevent. Therefore, if we would be free from civil wars in the future, and prevent history from repeating itself in the death of our Republic, we must avoid *dissensions*, and always take care.

1. That we are not drifted by class legislation into Patrician and Plebeian classes.

2. That our elections express the will of the people, and not the power of money; and that our Government is run as a Government of the people, by the people, and for the people, with favoritism to none, with equal and exact justice to all.

Failing to do so, we will repeat the civil wars of the Patricians

and Plebeians of Rome, and end as they did—in Monarchy. And, thus, history will again have repeated itself in the death of a Republic.

I believe there are enough lovers of liberty and purity in elections left in this country to prevent such an awful calamity. And when we do prevent it, we will prove ourselves a greater people than the mighty Romans, for they failed to prevent it.

But this can only be done by eternal vigilance against the great political diseases that kill Republics, as ascertained from the careers of the dead Republics of Greece and Rome, and the first French Republic, viz.: Disintegration, Patricianism, Corruption in Elections, and Dissensions.

Come what may, let us solemnly swear by the Old Fag of our Fathers: This Government of the people, by the people, and for the people, shall live on Forever.

Having full faith in the American people, I predict that it will live on, and through all time, lead the grand march of Nations, a purified, immortal People's Republic.

In fact it is now plain enough that our late civil war settled the two greatest questions of interest to all mankind, not only for our own country but for the world, viz.: That a Republic spread over a continent can pass through a great civil war and remain a Republic, and also the slavery question.

Our war settled these questions not only for our country but for all mankind, and gave to the cause of the Republican Government throughout the world, a new and great impetus. France having since become a Republic, and the cause of the Republican Government is now advancing in all the European Nations.

Our war not only caused the abolition of slavery in our country but caused it to be abolished in all the world. Russia followed our example and set her slaves free. Brazil also followed our example and set her slaves free; and there is now almost no slavery in the world. Thus proving that our war was in the issues involved in it, and its results to the benefit of mankind,

human liberty, and the cause of Republican Government the world over, the most important and greatest war that ever occurred on this earth.

And our immortal Republic, as the Star in the West now shines across the Atlantic to enlighten the Europeans in the cause true Republican Government, and as the Star in the East now shines across the Pacific to enlighten the Asiatics in the cause of true Republican Government.

All hail America.

RELIGION.

The Christian and Jewish religions were brought to America by the white races, the descendants of the Aryans and the Jews. They found primitive religion among the native inhabitants, the many tribes of Indians, who were red or copper colored people. In the great American bottom, on the Mississippi River, opposite the City of St. Louis, and elsewhere, were found evidences, that at some period, the original inhabitants had worshiped the sun. Thus proving that Nature worship came first on this Continent, as it did everywhere else on the face of the earth. Which proves that the brain of man is essentially the same in all races, in its primitive state.

In the City of Mexico they found great temples in pyramidal form, on the tops of which the native priests sacrificed human beings, slaves, to their God of War. They were a civilized and cultured Indian people. Which proves that some Indians civilized as early as any of the whites ever did.

In Yucatan excavations have been made disclosing inscriptions which were made more than eleven thousand years ago, proving that man has been on this earth longer than the Jewish Bible, is understood by some people, to assert.

In ancient times Central America, including Yucatan, was called the Kingdom of Mayax, and the people were called Mayas. They were a very ancient civilized people. Between their

country and Africa, Atlantis reached across the ocean almost from shore to shore. The Egyptian priests told Solon that Atlantis had sunk beneath the ocean in one day and night, owing to earthquakes and volcanoes, nine thousand years before. Since which time all communications between the Mayas and Egyptians had been cut off by the ocean.

The priests of the Mayas also had an account of the sinking of Atlantis, which agreed exactly with the Egyptian account of it, thus proving the truth of it. The ruins of the ancient cities of the Mayas proved that they had the same kind of architecture that the Egyptians had.

When the Spaniards asked the Mayas how long since their ancient temples and palaces had been built, they answered: "They were built by giants before the sun was placed in the heavens." That was undoubtedly an exaggeration, but it gave an idea of what an immense antiquity they had. M. LePlongeon tells us in his writings that the alphabet of the Mayas was very similar to that of the Egyptians. The ancient pyramids of Mexico are larger than those of Egypt.

Nature worship, the worship of the Plural Gods and the Order of the Sacred Mysteries, were also practiced by the Mayas.

All the rest of the Western Hemisphere was covered with uncivilized tribes of Indians. Ancient statues of white people, the negro and red people, were found on this hemisphere in Yucatan and Central America. And plenty of white people have come to other parts of this hemisphere since and built up the great American Republic, as a forerunner of liberty, religious and political, and culture for the people of the entire world.

Religion, like politics, is either Republican or Monarchic. In religion, as in politics, the people were evolved into existence with the natural right of self-government. And this is the grand idea, religious, as well as political liberty, on which our free Republic is founded. It is not only a Republic in politics, but is also a Republic in religion, all human beings having a right to

think and choose for themselves in religion as well as in politics. They have to be free in both or they can not be free in either permanently. As a rule, all the crimes committed in the name of religion, the world over, have been committed in monarchies, and with the aid of the monarchies, or have flowed from the practices of some monarchic idea in a Republic. People had to believe in religion, as in politics, just what the monarchic usurpers of the rights of the people ordered them to believe, or be sent to the stake to be burned, or put on the rack to be pulled to pieces, joint by joint. But our glorious Declaration of Independence, that all men are created equal and endowed by their Creator, nature, with certain inalienable rights, among which are life, liberty and the pursuit of happiness, and that Governments derive their just powers from the consent of the governed, carried out by our laws, has prevented such tyrannical murders in our free land.

The author of the Declaration of Independence, Thomas Jefferson, believed that Nature was the Creator. And this perfect religious liberty has at last led to the discovery of the entire truth concerning creation, life and salvation, or the true story of the world. I, who made that discovery, was born in Moscow, Rush County, Indiana, the 29th day of January, 1835. My parents were Asa Gooding and his wife, Matilda Gooding. About seventy-one years ago Asa Gooding and Matilda Hunt eloped and were married, Matilda's father, Lemuel Hunt, of Fleming County, Kentucky, for whom my brother Lemuel was named, objected to the marriage on account of the youth of both of them. Asa being but eighteen years of age and Matilda only fourteen. According to prearrangement, Asa came one midnight, accompanied by a young gentleman friend, and the two hitched their horses a short distance from the residence of Mr. Hunt, who was at that time a slave-holder, and waited for Matilda to meet them there. In every slave-holding family there was a negro woman who took care of the children and who

was called the mamma. This character in the family of Mr. Hunt helped Matilda to elope. She occupied a room immediately above that of the old folks. At midnight Matilda gently raised her window and threw out a bundle of her clothing, which was caught by the mamma. Then gently descending the stairway, as the old folks snored, she lightly slipped through their room out into the yard, where the mamma awaited her, and carried her bundle for her to the horsemen. The young gentlemen mounted. Asa's friend carrying the bundle and Matilda mounted behind Asa, they started on their night ride to Maysville, fifty miles away. There they took a boat down the Ohio River, and on the Indiana shore, below Cincinnati, were married by a Justice of the Peace in the presence of all the officers and passengers of the boat, who went out to the residence of the Justice to see the young runaway couple married. After visiting Cincinnati, they returned to Kentucky, and were forgiven by Matilda's father, in whose home they lived for some time before they went to housekeeping and finally moved to Indiana. When Matilda's father discovered that she had fled from home during the night, he at once suspected that she had eloped with Asa and talked of pursuing them, but being unable to find out in what direction they had gone, gave up the idea of pursuit. Asa Gooding's father was Captain David Gooding, of Fleming County, Kentucky, a slave-holder, of whom I am almost the living image and for whom my brother David was named. He was a native of Culpepper County, Virginia; and was a Captain in the Kentucky Regiment of Col. Richard M. Johnson, in the war of 1812, with Great Britain, which has been called the second war of independence, in which the British used the uncivilized Indians against the Americans.

In the battle of the Thames, in the northeast corner of Indiana, Capt. Gooding killed the famous Indian chief, Tecumseh. He was very proud of his son, Asa, and frequently visited him. He used to take pleasure in telling his grandchildren about the

war of 1812. On those occasions he would take my sister, Vira, who was then a little girl, on his knee, and with the rest of us, his grandchildren clustered around him, he would tell how he killed Tecumseh. He said it was a battle man to man. White man to Indian, and Indian to white man. That he saw a plume rising up from behind a log; that he watched it closely, and soon saw that it was on the head of an Indian; that he fired with a rifle and the Indian fell dead; that he then ran and jumped over the log and scalped the Indian, who proved to be the great chief, Tecumseh. That scalp was in his house for many years, and was often seen by my parents, and was finally torn up by his dogs, after he had moved to Indiana. Tecumseh had gotten a plume from some white man. My mother once said to my grandfather: As you killed Tecumseh, how did it happen that Col. Johnson got the credit for it? He said that Col. Johnson came to him and asked him if he ever expected to become a public man, and he told him that he did not; that he was satisfied with what he was, a planter. Whereupon Col. Johnson told him that, as he was a public man, it would help him very much if he could be given the credit of having killed Tecumseh, and asked him not to deny it if his, Johnson's, friends started a report that he had killed Tecumseh. Capt. Gooding too generously promised him that he would not deny it publicly. Col. Johnson's friends soon after started the report that he had killed Tecumseh, and he ran into the Vice-Presidency of America on the strength of it. Col. Johnson, when asked about it, never claimed the credit of it for himself, but simply allowed his friends to circulate the report that it might benefit him politically.

Judge Delaney R. Eccles, of Greencastle, Indiana, told the author that Capt. Gooding's company always claimed that he killed Tecumseh. The Judge lived in the same neighborhood with Capt. Gooding, in Kentucky, and knew him personally. Soldiers of the war of 1812 buried the old hero with the honors

of war in 1853, in Indiana, in the presence of a large concourse of people. Two of my great-grandfathers fought under General George Washington in the Revolutionary war.

At the early age of two years I removed with my parents to Greenfield, the county seat of Hancock County, Indiana, east of Indianapolis, only twenty miles away. Here I passed my youth in a community of people from the South, mostly from Kentucky. My own parents being from that State. My father was during his life a farmer, school teacher, hotel keeper and dry goods merchant, doing business in his own property, a prominent citizen and a county officer; and his house was the political and social headquarters of the town. For fifty years past his family has been the most prominent family in the county, both politically and socially; in fact, the most prominent family that has ever lived in the county.

We were Whigs, as were nearly everybody else in town. At that time Democrats were few and far between in Greenfield, but in the county the two parties were nearly equal. My father died when I was not quite eight years old. For some time I grieved greatly for my father, whom I dearly loved. My father was very popular with all who knew him. Among his friends were John D. Defrees, editor and proprietor of the Indianapolis Journal, the then organ of the Whig party of Indiana; and in Kentucky that immortal statesman, Henry Clay, for whom my brother, Henry Clay Gooding, was named, and who had been a welcome guest in my father's house, and who expressed in both language and manner decided grief when he heard of my father's death.

My mother nobly continued the struggle of life for her children, educating and bringing them up honorably. All the children in town went to school together in the County Seminary. There I got my start in education. And there when a little boy I fell in love for the first time. The object of my love was a little girl, only two years younger than myself. She was

the daughter of a prominent physician, who had a beautiful home in the west end of the town. We were familiarly known as Ol. and Dos. All the school children were in one room in the Old Seminary, seated behind desks. The older and larger children being seated behind the rear desks, while the smaller children were seated at the last row of desks in front. I on the boy's side of the room, and she on the girl's side. So we could be seen by all the children in the school. We were so much in love that we could not keep our eyes off each other. So everybody in the school soon discovered that Dos and I were desperately in love with each other, and determined to get all the amusement out of it they could. At first she tried to hide her love from me while I was looking at her, and had the girl who sat at the desk immediately behind her watch me and tell her when I was not looking at her, so she could then feast her eyes on me. Once I suddenly looked around and caught her at that. Seeing she was caught she smiled sweetly at me and then kissed at me across the school room. I looked bashful and all the school laughed. Her brother, who was of the same age as I, reported that to her parents when they went home from school. Her father forbade her from acting so any more, and threatened to take her out of school if she repeated that conduct. The other girls, seeing my bashfulness, for their own amusement tried to get Dos. to go and kiss me on the play ground one day. But she had been forbidden to do that and refrained. School ended and we had no more school in that town for several winters. Dos. told her sister Lou how much she loved me and how much the girls all said I loved her. And Lou told my sisters all about it. My sister, Mary Delilah Gooding, said: "What! are those little children thinking about love?" I went to Dos.' father and asked his permission to call on her at her home. The Doctor thought we were too young and would not give his consent.

About this time I was not quite ten years old when a circus

came to town with a very tall elephant. In the afternoon I went to the circus. They invited anybody who felt inclined to do so to ride on the elephant around the ring, in a seated concern on top of the elephant. Every time the elephant took a step he shook so I was afraid that I would fall off, and it was so far down to the ground that I was afraid that the fall would kill me. This my sister, Cindrella, who was not quite eighteen years old at that time, observed, not knowing before, that I was in the circus, and leaving her seat rushed toward the ring, demanding: Stop that elephant and take that little boy off him; he is my little brother, and looks as though he is going to fall off every step the elephant takes. The circus men refused to stop the elephant, and she called on several citizens to help her make them stop it and take me off. This they did and it created a great excitement in the circus. I was glad to get off the elephant, and so were the big boys who were on it with me. The people from all parts of the county were in the circus; and this incident made me the most distinguished boy, and my sister the most distinguished lady in the county.

About this time the Mexican war came on, and I ran away with a company of volunteers to go to it. I was just going to get on the cars at Indianapolis with them, when my brother-in-law, Dr. N. P. Howard, tapped me on the shoulder and said: "Young man, you cannot go." I then sat down on a stump and cried because they would not let me go to the Mexican war.

Next year my oldest brother changed from Whig to Democrat. He was a very bright and promising young lawyer. He had been a member of the Legislature and the Whigs were very proud of him, and wanted him to be their leader. So when he changed it made them so mad that one night they burned a tar barrel in the street and pretended to rejoice over his departure from the Whig party. A very powerful Whig and a Democrat had a fight over it, and the Whig gained the victory, notwithstanding I held my little hands over the face of the prostrate

Democrat to prevent the Whig from beating it. My brother and the same Whig were about to fight over it, when I, a twelve-year-old boy, looked so fiercely at him that he broke down completely and started home, and his Whig friends could not stop him. That broke up the crowd and everybody went home and went to bed. He was asked by some of his Whig friends why he broke down as he did. He explained to them that I looked at him so fiercely that he was afraid I would shoot him; that he had heard that I owned a pistol, and that he had gone home that night and laid awake all night thinking how near he had come to losing his life, and that he had resolved never to have anything more to do with politics as long as he should live. I did own a pistol and would have used it had my brother been attacked.

I changed my politics, and stood by my brother, and went to associating with Democrats. Dos.' father sent word to me not to let politics make any difference between Dos. and me. Several other prominent Whigs became afraid that I would shoot them and demanded that I should be disarmed. To allay their fears my mother disarmed me.

Several winters passed before another teacher was employed by subscription, as was then the custom before days of public schools, and the school was again started in the Old Seminary. Dos and I were again in the school room and gazing at each other. I was now a pretty good-sized boy, and she was a pretty good-sized girl. I was sixteen years old and she was fourteen.

SPELLING CLASS.

The teacher placed in the spelling class those he thought were the four finest boys and the four finest girls in the school, standing them up out in front of the desks where all the scholars could see them side by side. One end of the class he called "head" and the other end "foot" of the class. When called out to take a place in the class, I started to take my place alongside

of Dos., when the teacher ordered me to the foot of the class. So Dos. started at the head of the class and I at the foot of it. The teacher made a rule that whenever any member of the class missed spelling a word, and it was spelled by any member standing lower in the class, the latter might move up and take the place of the first that misspelled it, and the misspeller would be just that much nearer the foot of the class. For the pleasure of standing by Dos., I resolved to study my spelling lessons hard and tried to spell my way up to her at the head of the class. It was the first time I had ever had ambition to study anything. Whenever that spelling class took its place out in the room, all the scholars at their desks quit studying their lessons to watch that class, and see how long it would take me to spell my way up to Dos. Finally, I spelled my way up till I stood along side of her at the head of the class. When I took my stand there all the school smiled, for they knew that was the object of my ambition and the reason why I had studied those lessons so hard. A few days thereafter I spelled her down from head, when everybody smiled again. Not long thereafter she spelled me down from head, and the teacher sent me all the way down to the foot of the class, and everybody laughed aloud, much to my mortification. To relieve my feelings the teacher announced that thereafter any person allowing himself or herself to be spelled down from head should go foot. That discouraged me, and for awhile I neglected to study my spelling lesson, but the desire to stand by Dos. again caused me to study and spell my way up to her at the head of the class, when the teacher discontinued the class. Feeling deeply hurt, I went home and said to my mother: "I don't want to go to that school any more." She tried to get out of me the reason why I did not want to go to that school any more, but I would give no reason. Believing I had been wronged in school, she was very indignant, and declared that she would see if her child could not be treated right in that school. She went to the trustees and demanded of them that the trouble

in school should be investigated and that her child should be treated right in school. The trustees called the teacher before them and required him to explain. He did so by stating that Dos. and I were in love with each other, and everybody in school knew it, and relating the foregoing story; said that when that spelling class was spelling all the rest of the school would stop studying their lessons to watch Dos. and me; that it was interfering with the rest of the school, and that he did not believe that school children ought to be in love with each other. So he discontinued the class. Others confirmed the teacher's statement and the trustees reported accordingly to my mother, who laughed heartily at the story. She thought it was entirely too good to keep away from Dos.'s folks, so stepping into her father's drug store, she related to the Doctor the foregoing story of Ol. and Dos., as above related. The Doctor and my mother had a hearty laugh over it together, and agreed that when we became of proper age we should marry. That evening at the supper table the Doctor told Dos. what he had heard and how he and my mother had engaged us. Dos. told all the girls that she and I were engaged. That our parents engaged us. My mother intended to tell me that she and Dos.'s father had engaged us. She began by asking, "Oliver, do you love that little girl?" I blushed and looked so bashful she desisted, and concluded to tell me some other time. At a party at our home she again tried to tell me about it in the presence of Dos., but owing to my bashfulness, she again desisted. But a gentleman told me. Through a misunderstanding coming home from school one day I thought she had deserted me for another boy.

CHAPTER 16.

AT WEST POINT.

I then received an appointment to a cadetship at West Point from that distinguished statesman and polished gentleman, my life long personal friend, Thomas A. Hendricks, who died as Vice-President of America, and who was fortunate in having a wife who has always been eminent in all the good qualities, and was an intellectual and congenial companion for him.

I went to West Point at the age of eighteen years, leaving behind me Dos., a sixteen-year-old girl, believing she had deserted me for another. The day before I left she sent word to me to be sure to call and see her before my departure, but as the young man by whom she sent the message wanted to marry her, he treacherously failed to deliver it. She told all the young folks she was going to wait for me till I graduated, then marry me and go into the army with me. She said that in two years I would come home from West Point on furlough, highly educated, and she was determined to study hard while I was gone and be my equal when I came home. She said she had been my equal at school, if not my superior, and she intended to remain so and be worthy of me. I had studied hard to get to stand by her in the spelling class, and now she was studying hard to get to stand by me in marriage when I should graduate at West Point. It was a noble ambition for a sixteen-year-old girl. Her father employed a private tutor for her, who taught her the higher branches. She soon became a thoroughly educated and polished lady. It was June, 1853, when I entered West Point. The great Robert E. Lee was then Superintendent of the Academy, Jefferson Davis was Secretary of War, and Gen. Winfield Scott was Commander-in-Chief of the Army. These three great men reviewed the

corps of cadets together. Scott walked in front of the line between Lee and Davis. Scott was dressed in full uniform, and was the grandest looking man that ever appeared in uniform, and towered head and shoulders above Lee and Davis, who were themselves men full six feet tall. Lee was at that time the handsomest man in the world, and had as fine a presence as history accords to Washington. Davis was not handsome, but presented a tall and very dignified presence. One year passed by, and the corps of cadets went into camp on the northeast corner of the plain there at the Point, where they do every summer.

While I was in Camp, Dos. was at her home in what was then considered the West. She was at that time the most beautiful brunette in the world. From the crown of her head to the soul of her foot she was the perfection of beauty. Her large, glorious black eyes were never equalled, her features were classic perfection and her form was more perfect than that of Venus. A finer suit of luxuriant black hair never adorned a woman's head. Her young lady friend having an illustrated New York paper, in which a grand fashionable dress party was represented, immediately insisted on Dos. making herself a full party dress, now called a party dress decollette. No such dress had ever been in Greenfield. There was nobody in that town that had ever made such a dress, so she had to make it herself. When it was done her particular friends among the girls went up to her house to see her dressed in it. They were so delighted with her beauty as shown by that dress that they insisted on her going down to the picture gallery and having her picture taken in that dress. They all repaired to the gallery and the picture was taken. When her mother saw the picture she did not recognize it as her daughter's photograph. To prove that it was her picture, she put on that dress again and had her hair done up a la Pompadour for her mother to look at her. Then the old lady acknowledged it was a good picture of her, but told her to pull off that dress and never dress that way again as long as she lived. She said that she never would but once more

and that would be for me when I came home on furlough. Her mother told her not to do so then and not to have any more pictures of that kind taken. She went to the photographer and ordered him to destroy the negative and not to take any more pictures from it. He agreed to do so, but did not do it at once. Some men in town who knew that I was under the full impression that Dos had gone back on me for another, got the photographer to take one more picture from that negative and let them have it to send to me, expecting I would think Dos had sent it to me, and would write to her thanking her for it, and that would bring matters all right between us. They sent it alone in an envelope without explanation. The postoffice at West Point was kept by a woman who had a younger sister, who, seeing that it was not a letter, through curiosity, coaxed her older sister to let her open it and see what was in it. She found nothing there but the photograph, and was completely carried away with its beauty. She herself was engaged to be married to a cadet, and got her sister to let her show it to her intended before it should be delivered to me. He was so carried away with its beauty he insisted on being allowed to take it up to the camp and show it to some of his cronies, promising he would return it. He and some of his cronies asked a cadet, William Proctor Smith, of Virginia, who was chief engineer to Gen. Robert E. Lee for a time during the war, to take it to me and tell me how they had come into possession of it, and ask me to let them keep it, if it was not the picture of any particular friend of mine. Smith came into my tent while I was seated at my locker, busily engaged in writing, and laughing heartily, as though he had a big joke to play, came up behind me, and, pushing the picture over my head, held it in front of my eyes, and said as though he meant it: "That is fancy, do you know it?" Looking up at it suddenly, I answered "No," and Smith said: "Somebody sent it to you from Greenfield; you had better take it and keep it," and immediately walked out of the tent with it. I thought that the eyes looked like Dos', but

believing that I knew that she had never been dressed that way in her life, I concluded that it must be what Smith said it was, a fancy picture, sent to some other cadet, and they were trying to play off a joke on me with it.

During this encampment, as is the custom every summer, cadet hops were given three times a week in the Hall of the Academy. I had the right to send away a certain number of invitations to ladies to attend the hops. I sent several to the young ladies of Greenfield. I sent one to Dos, for the express purpose of commencing a correspondence with her, which I hoped would lead to our marriage. But the meanest man in Greenfield, who has been trying for many years to have me and two of my brothers murdered to prevent us from distinguishing our family, as he has said, and therefore shall only be known in this book as Mean Oblivion, instigated by great envy and the fact that Dos.' sister Lou had refused to marry him, corrupted the postmaster at Greenfield to intercept my invitation to Dos. and let my invitations to the other girls go to them. Dos. felt deeply hurt on learning that the other girls had received invitations from me, as she had not, not knowing that the postmaster had destroyed her invitation. She told the girls who received the invitations she felt like quitting her studies and giving up in despair. They told her to do nothing of the kind, and assured her they knew that I did not care for them and did care for her. That some day or other her failure to receive an invitation from me would be satisfactorily explained. I felt deeply hurt at receiving no thanks from Dos., not knowing my invitation to her had been intercepted. I gave up, believing that she had treated my invitation with silent contempt. Another year passed by and I went home on a furlough. I arrived at 10 o'clock A. M. Somebody who had seen me on the street had the news conveyed to Dos. All day I was nervous and longed for evening to come, when I intended to call on her. Finally evening came and I called on her. Her mother met me at the door. I asked if Miss Dos. was in. She answered sharply :

"No, she has gone down to Mr. Hart's." I did not announce myself and her mother did not recognize me in the dark. I believed that she had gone away from home that evening to avoid me. The way one misunderstanding after another happened between us, and a regularly organized band of conspirators, professed friends to us, played tricks and lied to make trouble for us, is too disgusting to relate. Sufficient to say, I returned to West Point at the end of my furlough a sad and disappointed lover. She was equally sad and disappointed, but I did not know that.

THE CONSPIRACY.

My envious roommate and another narrow-minded, mean classmate by the name of Marnaduke organized a secret conspiracy to try to dismiss me from the Point. The first went to my instructor in Chemistry, by the name of Shunk, and told him that I was a very bitter enemy of his, and had called him "Skunk." That was an unmitigated lie, manufactured by the base and perfidious conspirator, but he insisted upon it so often with Shunk that he believed it, and entered into the conspiracy. The second went to Professor Bailey and told him that I was a great enemy of his, and had abused him and all the other professors and instructors at the Point, and that I ought to be dismissed for it, and suggested that he have me declared deficient in chemistry and sent away from the school. The professor agreed to it. Finally examination day came around. There were two subjects in chemistry I had entirely neglected, having never even looked at them. I had marked them to be studied before examination day, but neglected to do that. All this was known to the treacherous roommate, and he went to Shunk and told him which the subjects were, and he selected them as the subjects he would give to me to be examined on. I went to the examination unconscious of the conspiracy, and faced the academic board with a clean black-board, and, in the language of the cadets, "fessed frigid," that is, confessed my entire ignorance

of the subjects, and was declared not up to the standard in chemistry required by the board. This was done, notwithstanding my marks received from my hostile instructor showed that I was proficient and more than up to the standard required. At that time the maximum was three, and an average mark of two was regarded as proving that the cadet was proficient in his study and up to the standard required. I had an average of two-and-a-half in chemistry, thus proving that I was undoubtedly proficient in that study. But I was, nevertheless, turned back into the next class, and graduated one year after my own class. At times I exhibited great talent, even doing better than the book.

In trigonometry I originated a very simple, new way of solving a problem, which, as solved in the book, was very difficult. I was the only man in the class that ever did such a thing. Whenever I could get my mind away from trouble I did well in my studies. In a mathematical work, entitled "Stone Cutting," relating to architecture, the most difficult study in the entire course, I stood head of my class. I also stood high in astronomy and first-class ethics. And also in the fine art of painting and etching and pencilings.

The late Gen. Robert H. Anderson, of Savannah, Georgia, was a classmate of mine and made the mean liar go with him to Professor Bailey and take back the lies he had told him, and ask him to retain me at the Point. Bailey ordered the liar out of his house and ordered him never to show his face to him again. This was not the only time that I was saved by the noble Anderson at the Point. Once we, with other classmates, went swimming in the Hudson River, at Gee's Point, which ends West Point in the river, opposite Constitution Island. I took the cramp in one of my arms, and was about to drown, when Anderson swam out and brought me in to shore.

I will never forget the clear, star-light night, after I was turned back, when Bob Anderson brought his sweet-heart, Sallie Clitz, who afterwards became his wife, to serenade me with her

glorious voice, singing a song, the chorus of which was, "Hard Times, Hard Times, Will Come Again No More," with a few appropriate verses composed by her for the occasion. That voice will sweetly sound in my ears as long as I live, and Bob will always be in my heart. Anderson was the very soul of truth, honor and bravery. During the war he was a dashing cavalry general in the Southern Army. May God bless him, may God bless him, will ever be the prayer of my heart. In his efforts to save me Anderson had the assistance of his roommate, who was our classmate, Tom Berry, of Georgia, a noble character. He was a colonel in the Southern Army during the war, and, like Anderson, is now dead. May God bless him, also.

Dos. was very much mortified by my being turned back, as she did not know the secret of it, but continued to wait for me. I could have mastered those two subjects inside of one hour and saved myself being turned back that year, but neglected to do so, though I had more than ample time. Marmaduke's motive for his meanness was that I had, when we were plebes, once made a remark to him that he did not like. It was simply an inuocent remark, which I forgot the moment it was made and could not now tell what it was to save my life.

Shunk died in the army, and Tom Lee, the base and treacherous roommate, whose motive was that he wanted the honor of being the only graduate in the class from Indiana, was a year thereafter found deficient, but on begging for it was granted a re-examination and passed by the skin of his teeth, but subsequently left the army under disgraceful circumstances to avoid dismissal, and now fills a dishonored grave.

I should have asked for a re-examination, in which case I would have passed and graduated in my own class. One more year rolled by, and then, in less than a year more, I was to graduate, and, unless something was done to prevent, Dos. and I would then marry. The envious, Mean Oblivion could not stand that, so he organized a conspiracy to prevent it. He sent women

to Dos. to underestimate me and praise up a certain man in Greenfield, who had been for years trying to get Dos. to marry him and to continue to urge her to marry him. Oblivion also sent his own wife to her to do that dirty work. The rascally, cunning Oblivion manufactured what should be said to Dos. and the others delivered it, But Dos. gave them all the same answer: "That she did not want that man and that she did want me." Nevertheless, they boasted that they intended to beat me out of Dos. The cunning Oblivion was not satisfied with his defeat, so he sent a woman to my sister, Vira, to say to her that they were boasting that they intended to beat me out of Dos. On the impulse, Vira, through pride for her brother, indignantly replied: "I do not suppose Ol. will care if they do beat him out of Dos. I wrote telling him they were boasting that they were going to do so and he has written me no answer. So I do not suppose he will care." Vira told mother what she had said about it, and mother told Vira she was sorry that she had made such a reply, as I might have been afraid to write about it for fear if he did Dos. might yet be pressed into marrying that man, and then everybody would say I had been cut out; and, besides that, Dos., when she should hear of her reply, might get mad and marry that man through pique. Dos. did that very thing. As soon as the conspirators reported to Dos. what Vira had said, she became very angry and declared that she would show me whether I would care or not, and immediately told the conspirators she was ready to marry their man. She also told her father, mother and brother that she intended to marry that man. They asked her if she wanted that man and she said she did. They advised her to wait till I graduated and see me before she thought of marrying anybody else. They told her that all her life she had told them she wanted me. She declared that she wanted the other man. The conspirators urged her to marry him at once. She did so, in the Methodist Church.

Dos. regretted the step she had taken, and soon resolved to see

me when I came home and try to get my consent that she should yet get a divorce and marry me. This was in the fall. The following year I graduated and went home.

Feeling that Dos. had not acted right in allowing the conspirators to press her into that marriage, I never even looked toward her home as I passed by on my evening walks out the west end. Peeping out through the window blinds, Dos. saw that I never even looked toward the house, and appeared utterly indifferent to her, so she concluded not to try with me that summer. She never appeared on the street, nor went to church that whole summer, but remained housed up till I had left for the army. This was not as it should have been. Dos. should have been allowed to wait for me till I graduated, been allowed to marry me, and when we started for the army all the people of that town should have turned out and made the welkin ring, cheering us as the train dashed away, and as long as it remained in sight. That is what it should have been. Years rolled by. The great Civil war came, passed, and I was out of the army and living in Greenfield. Dos. appealed to my mother and sisters, and sister-in-law, and others, to get my consent that she should get a divorce and marry me yet, and suicided because I would not give my consent; saying to my sister, Mrs. Howard, and others: "I took the poison because I love Ol. and could not get over it."

WEST POINT.

Fifty-four miles north of New York City, on the west bank of the Hudson River, in the midst of as beautiful scenery as is to be found anywhere on the face of the earth, lies historic West Point. During our Revolutionary War the best part of the British plan of campaign to try and conquer the colonies was to take possession of the Hudson River, and thus to divide the Americans, whose army was called the Continental Army, and prevent those east of that river from helping those west of it, and those west and south of it from helping those east of it; and then to conquer

them in detail. The object of the Americans was to prevent that and to keep open their communications between the east and the west and south, so they could reinforce each other whenever they might want to do so. With this view, West Point and Newburg were strongly fortified, and Gen. George Washington, Commander-in-Chief of the American Army, established his headquarters at Newburg, from which place he could look down the river through the pass in the highlands and see at any time what was going on at West Point, only twelve miles away. The British captured New York City below, and fought two battles with the Americans above, at Saratoga, with the view of opening the river. Gen. Gates, in command of the Americans, defeated the British at the second battle of Saratoga, where Benedict Arnold distinguished himself very highly, and Washington had such great confidence in him that he got the Continental Congress to assign him to the command of West Point. Here Arnold betrayed his country. He carried on a secret correspondence with Sir Henry Clinton, the British commander at New York, which resulted in his sending Maj. Andre of his staff on the British ship *Vulture*, to a cove a short distance below West Point to meet Arnold by night and receive from him full information as to the West Point fortifications and instructions as to when and how to attack them, Arnold pretending to make a pretense only of defending them and then surrender West Point into the hands of the British. Arnold refusing to go on board the ship, Andre had to come on shore and daylight came on them before they had finished their talk. Arnold was afraid to let him go back to the ship for fear he might be discovered by some American patriots. So he took him to the house of a tory farmer and had him dressed in a farmer's suit and showed him all about West Point, and then took him across the river to his private residence, a farm house, where he furnished him with maps of all the fortifications at the Point and all other information he thought Clinton would need, and started him down the river road to New York City. Near

Tarrytown he was captured by three militiamen, who searched him and took from his person the maps and information he had received from Arnold. They took him out to Maj. Jamison, the American commander at White Plains. General Washington and two young members of his staff, Alexander Hamilton and Lafayette, had been over to Hartford, Conn., to attend a council of war with the Eastern Generals. On returning, as they came up the river road near Arnold's house, Washington told Hamilton and Lafayette to ride up to the house and breakfast with Mrs. Arnold, and tell her that he would go over to the Point, and after seeing her husband there, would return with him and would want breakfast there himself. When Washington arrived over at the Point he was surprised to learn that Arnold had not been there for several days. While Washington was at the Point, Hamilton, Lafayette, Arnold and Mrs. Arnold sat down to breakfast. While at that meal a courier came from White Plains with a letter from Maj. Jamison to Gen. Arnold announcing that a British spy, bearing a pass from him under the name of John Anderson, was in his custody. By that Arnold knew that Andre had been captured. He immediately left the breakfast table and went to the room across the hall, followed by his wife. There he explained the situation to his young wife, and after kissing his babe that laid on the bed, he hurried out the south door, crossed the field and went down to the river, and, jumping into his boat, ordered his oarsmen to row him down to the Vulture, and thus made his escape. Mrs. Arnold wept and explained to Hamilton and Lafayette. They met Washington in the orchard north of the house and explained to him. He exclaimed: "Whom can we trust now?" so great had been his confidence in Arnold. West Point was saved and with it American Independence. From his headquarters at Newburg Washington made his Farewell Address to the American Army at the close of the war. Subsequently when he was directed by Congress to choose a site for a military academy to educate officers for the army, he selected West Point. At that

time he little thought that school would educate the generals that were to lead the armies on both sides of our great civil war, which was destined to be in importance to the equal rights of mankind and the cause of Republican Government the world over, the greatest war that ever had been or ever was to be enacted on this earth. The brightest stars in the military firmament of West Point were McClellan and Beauregard, at the beginning of the war, Grant and Lee at the close of it. The greatest American poet, Edgar Allen Poe, the author of the Raven, was a cadet at West Point. And comes now a graduate of West Point, the author of this book, and through him mankind for the first time learn what they never knew before, the entire true story of a world, or the entire truth concerning creation, life and the future.

History gives to Washington the credit of being the Father of his country, and to Grant it will give the credit of being its savior. For creating the Republic the people twice made Washington President; and for saving it the people twice made Grant President. The four greatest men of our great civil war were Lincoln, Davis, Grant and Lee. Of the four, three were graduates of West Point—Grant, Lee and Davis.

While I was a cadet there were quite a number of cadets in the corps with me who were my friends and who became distinguished in the war. Among them were: Gen. John M. Corse, a classmate of mine. He was the hero of Allatoona, to whom Gen. W. T. Sherman signaled "Hold the Fort, we are coming." To which Corse signaled back, although seriously wounded and the battle was raging: "I will hold it till the place below freezes over." It was this that suggested the hymn called "Hold the Fort."

Gen. George C. Strong, who was killed while leading a gallant charge against Fort Wagner, at Charleston, S. C.

Gen. Charles H. Harker, who was killed while leading a gallant charge at Kennesaw Mountain, Ga.

Gen. Wesley Merritt, a gallant Cavalry General, and now a General in the Regular Army.

Gen. Judson Kilpatrick, a gallant Cavalry General.

Gen. Adelbert Ames, who gallantly led the charge that captured Fort Fisher. He married the beautiful Miss Blanche Butler, daughter of Gen. B. F. Butler.

Gen. Thomas H. Ruger, a gallant General in the war and now a General in the Regular Army.

Maj. Gen. Oliver O. Howard, who lost an arm early in the war, but gallantly remained in the field fighting till the last, covering himself all over with glory and commanding in the highest the admiration of the American people. He is now a Major General in the Regular Army.

Among the officers who were stationed at the Point as instructors when I was a cadet, and who became distinguished in the war, were: That gifted, genial, gallant Maj. Gen. James B. McPherson, who was killed at Atlanta while gallantly fighting for the old Flag. The Nation wept when he fell.

Maj. Gen. George H. Thomas, the hero of Chicamauga and destroyer of Hood's army at Nashville, a loyal Virginian, although his State had seceded, covered himself all over with glory. He has died since the war, but the Nation's gratitude to him should never die.

Maj. Gen. Fitz-John Porter, an able and distinguished General and a more gallant and loyal officer than whom never fought in the Union Army.

Among the ladies who were at West Point during my time there were:

Miss Laura Delafield, daughter of Gen. Delafield, with whom I used to dance at the Cadet Hops when she was a sixteen-year-old girl. She married Gen. Quincy A. Gilmore, a distinguished Union General.

Miss Maggie Church, daughter of Prof. Church, now Mrs. Colonel Blunt of the Army.

The Misses French, daughters of Prof. French, one of whom, Miss Laura, married Lieut. Greble of the Army, who was killed

at Big Bethel, the first officer who was killed in the war ; and the other of whom, Miss Clara, married Col. C. M. Pennington, also of the Army, who distinguished himself as a Battery Commander at Gettysburg.

CHAPTER 17.

IN THE ARMY.

I was first stationed at Governor's Island, in New York harbor, where I remained for nearly ten months.

The following summer I went with recruits to Utah, and joined the Tenth United States Infantry at Fort Bridger. The army of Gen. Albert Sidney Johnston, who fell at Shiloh in command of the Southern army during our late civil war, was then occupying Utah, having marched out there against the then hostile Mormons. The following spring I went over to Camp Floyd and Salt Lake City on leave of absence. I then returned to Fort Bridger, and soon afterwards marched with two companies of the Tenth Infantry to Fort Laramie, near the junction of the rivers Laramie and the North Platte. Here I was stationed when the troubles began after the election of Abraham Lincoln in 1860.

PRESIDENTIAL CANVASS OF 1860.

In 1860 Lincoln was the Republican candidate for the Presidency on a platform that expressly declared in favor of Congress passing a law prohibiting slavery in the Territories.

The Democratic party was opposed to that, and was divided as to whether the people of the Territories should have the right to abolish slavery within their borders. The Southern Democrats claimed that slaveholders had the same right to take their slaves into the Territories that the Northern farmer had to take his horse there, and that the slaveholder should enjoy the same protection for his slave property from the Territorial laws that the Northern farmer in the Territory had for his horse. And that neither Congress nor the Territorial Legislature should

abolish slavery in the Territories. That the people of the Territories alone, when they became a State, should have the right to abolish slavery within their borders.

The Northern Democrats claimed that the slaveholder had the right to take his slaves into the Territory, but that the Territorial Legislature could abolish slavery at any time. This was called Squatter Sovereignty, or local self-government for the people of the territories.

This difference between the Northern Democrats and the Southern Democrats divided the Democratic party, which resulted in the Northern Democrats running Douglas for the Presidency and the Southern Democrats running Breckinridge for the same office.

The division in the Democratic party caused Lincoln's election by a strictly Northern vote, he carrying every free State. Douglas, although receiving the Northern Democratic vote, with the exception of those who voted for Lincoln, failed to carry a single free State. He, however, carried Missouri. Breckinridge carried all the slave States except Missouri and Maryland.

John Bell, of Tennessee, running for the Presidency on a platform of "The Union, the Constitution and the Enforcement of the Laws," carried Maryland.

Nobody doubted that Lincoln had been legally elected, but because he had been legally elected, eleven of the slave States, South Carolina, North Carolina, Georgia, Florida, Alabama, Mississippi, Louisiana, Texas, Arkansas, Tennessee and Virginia seceded and formed the "Southern Confederacy," and defied the National authority, and thus appealed from the decision of the ballot box to the bayonet.

South Carolina was the first State to secede. When the news reached Washington, her Senators arose from their seats and announced that their States had seceded from the Union and declared that they intended to go out with their State, and made their farewell speeches, bidding farewell to the other Senators,

and marching out of the old Senate Chamber, hastened to their State. Her Congressmen did the same from the House. And as each state seceded her senators and congressmen did the same, from the new Senate Chamber and new hall of the House, which had just been finished. Some of the Senators made pathetic speeches, and on leaving the Senate Chamber were kindly bidden farewell by some of the loyal Senators.

After the war some of those Senators and Congressmen were sent back to the Senate and House by their States, and Congress by special act, in behalf of each, removed his disabilities and admitted him to his seat; and his old friends in each House bade him welcome home.

Among these Senators was R. M. T. Hunter of Virginia. Among the members of the House was Alexander H. Stephens of Georgia.

Jefferson Davis was elected President of the Southern Confederacy by the Confederate Congress and inaugurated as such at Montgomery, Ala. The Capitol of the Confederacy was afterward removed to Richmond, Va., and there it was when Lincoln was inaugurated at Washington, at which point he had been compelled to arrive in disguise, to avoid assassination, owing to the great hostility of the pro-slavery people of Baltimore and Washington.

A Peace Conference had been held in Washington by delegates appointed by the Governors of the States, the object of which was to arrive at a compromise that would prevent an armed conflict. The effort was a failure.

The leading Union men in Congress from the North, Republicans and Democrats, offered to put an amendment in the Constitution making slavery eternal in the States, where it was at that time, unless each State saw fit of its own volition to abolish it in its own borders, but prohibiting its extension into the Territories. The Southerners refused this offer of compromise. The Southerners had already taken possession of some of our

forts and custom houses in the South. Lincoln, in his inaugural, declared that he would hold, occupy and possess our forts and public property in the South.

CIVIL WAR.

Jefferson Davis, as President of the Confederacy, demanded the surrender of Fort Sumter. The issue of war was thus presented to the Government. Lincoln called a meeting of his Cabinet to consider it. At that meeting, all of the Cabinet except one member, a West Pointer, voted in favor of surrendering Fort Sumter. Lincoln, although overruled by his Cabinet, refused to surrender the fort. To Lincoln's firmness on that occasion we owe the Union of to-day.

Davis ordered Beauregard to fire on Fort Sumter. At the end of three days' bombardment by the Confederate batteries around Charleston Harbor, Sumter was surrendered by Maj. Anderson, who was in command of it. And thus the war began. No one disputed that Lincoln had been legally elected President, but the South made an appeal from the ballot-box to the bayonet. Lincoln called for seventy-five thousand volunteers. The fires of patriotism glowed throughout the North. The call was more than filled. Lincoln called a special meeting of Congress for the Fourth of July. Congress met and legalized Lincoln's acts and declared through a resolution, offered by Senator John J. Crittenden, of Kentucky, an old Whig, that the Government would only continue the war for the purpose of preserving the Union, and when that object was accomplished the war should cease, and expressly declared that it was not the purpose of the Government to abolish slavery. And Lincoln, as President, repeatedly warned the Southerners to lay down their arms and submit to the National authority, and if they did not slavery would be abolished in the States, and if they did slavery would not be interfered with. They indignantly refused to do so and defied the Government. In revolutions men's minds travel rapidly. The

repeated refusals of the South to submit to the National authority, although assured that slavery in the States would not be interfered with, soon satisfied the wise men to close the war without abolishing slavery would simply be to leave the bone of contention in existence to breed a subsequent civil war. But notwithstanding that fact, Lincoln notified them if they did not submit to the National authority by the 1st of January, 1863, he would issue the Emancipation Proclamation at that time. They would not head the warning. So Lincoln issued the Proclamation. And in the Proclamation there were exceptions in favor of certain parts of the South, leaving them their slaves, where they were supposed to be submitting to the National authority. Subsequently an amendment was offered to the Constitution abolishing slavery throughout the country. And thus the war on the part of the loyal people became not only a war to compel the disloyalists to submit to the National authority, but, also, one for universal freedom. On these issues the Presidential canvass of 1864 was made and the war fought to a conclusion.

PRESIDENTIAL CANVASS OF 1864.

In the Presidential canvass of 1864 Abraham Lincoln and Andrew Johnson were the successful candidates for President and Vice-President of the Union party, composed of Republicans and war Democrats.

At the beginning of the war, Douglas, the great leader of the Northern Democracy, called on the people of the North to lay down party and support Lincoln as long as the war lasted, telling them it would be time enough to go back to their parties when the war was over, and unfortunately for the Union cause died soon thereafter. Such was high patriotic ground and a great honor to Douglas. But some men loved party too much to follow that patriotic advice and returned to their parties during the war.

Gen. George B. McClellan, running for the Presidency, as the candidate of the Democratic party, that party having a peace

platform demanding a cessation of hostilities, that a convention of the states might be held, to the view that the Union might be restored by compromise, they declaring four years of war had failed to restore the Union.

The true war men of the country believed the time for compromise had passed, and while four years of war had failed to restore the Union, five or more years of war would accomplish that result, and, therefore, opposed a cessation of hostilities, and favored fighting it out. The glorious result proved the wisdom or their judgment. McClellan was a true war man, and his letter of acceptance repudiated the platform of his party by declaring if elected President he would prosecute hostilities till the Union was restored by war. On account of this some of the copper-head democrats refused to vote for him.

For the general plan of campaign against the South the organization and discipline of the Army of the Potomac, the seven days' battles in front of Richmond, and the great victories of South Mountain and Antietam, one of the very bloodiest battles of the war, which prevented Lee from invading the North, the country is under everlasting obligation to that gallant great and accomplished Gen. George B. McClellan.

For the removal of McClellan from the command of the army I neither condemn Lincoln nor McClellan. Sufficient for me to know they were both patriotic and did the best they could for their country in the light before them.

THE WAR FROM A MILITARY STANDPOINT.

The South had to be compelled to obey the Constitution as the supreme law of the land. The topography of the country at once suggested to the military mind of Gen. George B. McClellan, commander-in-chief of all our armies, the campaigns necessary to accomplish that result, which were begun under him, finally made and resulted in the submission of the South to the Constitution as the supreme law of the land.

These were campaigns by the Army of the Potomac down the Atlantic slope to Richmond.

By the Army of the Shenandoah from Harper's Ferry up the Shenandoah Valley toward Lynchburg.

By the Army of the Ohio from Louisville, Ky., across Kentucky and Tennessee.

By the Armies of the Tennessee and Cumberland to open those rivers, Gen. U. S. Grant, commanding.

In a military sense, the opening of these rivers meant the dividing of the enemy's forces, and then destroying them in detail.

By the Army of the Mississippi, at Cairo, Ill., to open the Mississippi river, in conjunction with our army from New Orleans coming up the river.

By an Army from St. Louis operating west of the Mississippi river in Missouri and Arkansas, while our army in New Orleans operated in Louisiana. The naval and army movement against New Orleans, under Farragut and Butler, which resulted in the fall of that city, was an attack in the enemy's rear. The army and naval movements against Wilmington, N. C., and Port Royal and Charleston, S. C., were attacks in the enemy's flank.

The western army and the naval squadron under Admiral Porter moving down the Mississippi, taking all the fortified places, including Vicksburg, and our army from New Orleans moving up the river with Farragut's squadron, taking Baton Rouge and Port Hudson, opened the Mississippi, thus dividing the South. The South was again divided by the movements up the Tennessee and Cumberland rivers, in a southeast direction from Cairo, Ill., toward Savannah, Ga., by General Grant as far as Allatoona, Ga. On this line he captured Fort Donaldson, Fort Henry, Nashville Shiloh, Chattanooga, Lookout Mountain, Mission Ridge and Allatoona. From there Gen. W. P. Sherman captured Atlanta and Savannah. From Savannah Sherman marched up the Atlantic slope through Richmond to Washing-

ton City, capturing Gen. Joseph E. Johnston's army on the way at Goldsboro, N. C., which surrendered without a fight, as a natural consequence of the surrender of Lee to Grant.

The Army of the Potomac, Maj. Gen. George G. Meade commanding, and the Army of the Tennessee, Maj. Gen. Wm. T. Sherman, commanding, and Gen. U. S. Grant at the head of all of them, passed in review by the Capitol and up Pennsylvania avenue in front of President Johnson and Cabinet, in front of the White House, making the grandest military scene ever witnessed on earth, President Lincoln having been assassinated on the 14th of April, 1865.

At Fort Laramie, where I was stationed when the war came on, the North and South were about equally represented by officers. Among the Southern officers were Generals Bee and Dunovant, of South Carolina, both of whom, I am proud to say, were my closest friends. John Dunovant had killed Legree in a duel at Charleston in 1852, and was first to start for the South. Bernard E. Bee was also a captain in my regiment. One day Bee came to my quarters and said: "Gooding, come, Dunovant is going to start for home, and wants to bid you good-by before he goes." I went with Bee across the Laramie river, and there in the bottom was Dunovant alone with his steed. He wanted to coax me to go South. Bee would not allow him to say anything to me about it. There we bade Dunovant farewell, and, as he rode away toward the States, we longingly looked after him, and wondered if we would ever see him again.

It was destined to be the last time I should ever see him on the earth. He fell gallantly fighting in one of the cavalry engagements near Petersburg, near the close of the war, as a Brigadier General in the Southern army.

Bee was the next man to leave for the South. He was a Brigadier General, and in command of a brigade of South Carolina troops at the first battle of Manassas. In the hottest of the fight his men were wavering a little. Pointing with his sword toward

Jackson's brigade, he said to them: "Look yonder at Jackson and his men; they stand there like a stone wall," and thus caused Jackson to become known as "Stonewall Jackson" forever. But no sooner had he done that than he fell from his horse, slain by the enemy's bullets. Thus perished those two Southern friends of mine. No nobler nor braver men ever died on the battlefield.

When the regular troops from Utah passed by Fort Laramie on their way to the defense of Washington City, I joined the column and went with it to that city, arriving there in September, 1861.

I remained on duty in that city with the regulars till the following February. While there I was introduced to President Lincoln, and made the acquaintance of many of the then leading men of the Nation, both in civil and military life. Governor John A. Andrew, of Massachusetts, then asked the War Department to send him a good regular officer to command a volunteer regiment. The War Department selected and sent me to the Governor. I reported to him at the State House in Boston. He immediately commissioned me Colonel of the Thirty-first Massachusetts volunteers. I assumed command of that regiment at Lowell, where I reported to, and was the guest of Gen. Benj. F. Butler.

CHAPTER 18.

EXPEDITION AGAINST NEW ORLEANS.

The 21st day of February, 1862, I sailed on a new ship, called the Mississippi, with the regiment from Boston, for Ship Island, in the Gulf of Mexico, to join the Farragut-Butler expedition against New Orleans. On board were Colonel Neal Dow, and a part of his regiment from Maine. At Fortress Monroe, Virginia, we took on board Gen. Butler and his staff, and Mrs. Gen. Butler.

Off Cape Hatteras the vessel got into a storm at night and we all came very near being lost. Then off the mouth of Cape Fear river our vessel at nine in the morning, when in a beautiful sunshine, the ocean perfectly smooth, ran on frying pan shoal and knocked a hole in the hull, and the water ran in till it stood about sixteen feet deep in the forward apartment of the hull. We could plainly see Fort Caswell, occupied by the enemy, and the enemy's ships behind it in Cape Fear River. The Mount Vernon, one of our blockading squadron, came to our relief, and Mrs. Butler, and some of our troops were transferred to her. Gen. Butler had all of our cannons and cannon balls rolled to the rear end of the vessel and set my soldiers to pumping the water out of the hull. After pumping for several hours one of the officers discovered that the water in the hull had not been lowered in the least, as it came in from below as fast as it was pumped out above. So he came to me and said laughingly: "Old Butler is trying to pump the Atlantic Ocean dry."

Just before dark the Mount Vernon pulled us off the shoal and sent Mrs. Butler and our troops back on board of our vessel and we went on into Port Royal, South Carolina, which was in possession of the Union troops, to have the vessel repaired. We arrived at Ship Island about thirty days from the time we left

Boston. About five weeks thereafter we started on the expedition against New Orleans.

FARRAGUT RAN BY THE FORTS.

The troops had no fighting to do, as the forts surrendered after Farragut's fleet had run by them. This was the first time in naval warfare that feat had ever been performed. I had the pleasure of witnessing that grand sight from the hurricane deck of a naval boat, in company with Gen. Butler and his staff. It was a clear, starlight night, when, leaving our troops on transports below, we steamed up the centre of the river toward the forts. As we passed up, first was Porter's mortar fleet hugging the shore on the left, and then, not far above on either side, close up to the shore, were the two sections of Gunboats. Not a light was in sight in either fleet or on shore, and all was silent as death. Impatiently we looked back to see the gunboats start up the river to run by the forts. The signal for that movement was to be the running up of a light on Farragut's flagship, which headed the section on the right hand shore going up the river.

At exactly three o'clock in the night we saw that signal run up on the flagship, and held up our boat till both sections of the gunboats passed by us. The guns of Fort Jackson, on the left bank, were the first to open fire on the gunboats. As they went up the river, and as they ran by the forts, the right section of the fleet replied to the guns of Fort St. Philip and the batteries outside on that shore, while the left section of the fleet replied to the guns of Fort Jackson and the batteries outside on that shore. The leading gunboats also replied to the Confederate gunboats, which were firing down the river at them. At the same time Porter's mortar fleet was throwing shells from below into Fort Jackson and the batteries outside on that bank. The flashes from all the guns on both sides and the burning raft that came down the river into the faces of the Union fleet, along with the roar of all

the guns, made the grandest display of warfare that ever was seen on earth.

In front of Fort St. Philip the burning raft floated under the bow of Farragut's Flag Ship, the Hartford, and held her there till the guns from the forts put twenty-nine balls through her and her rigging, but she pushed the raft to one side and steamed on up the river destroying the enemy's gunboats as she went.

The entire scene may be briefly described as whiz, bang, thunder, lightning, glory, and Farragut had passed the forts.

The gunboat we were on got under the fire from the forts. One cannon ball passed not far over our heads. Had it passed lower it would have carried away Butler and some more of us.

General Butler said: "If we could live a thousand years we would never again witness as grand a sight." That is also my own opinion.

Farragut, lashed on high to the mast, the better to view the fight, started to run by the forts with seventeen vessels. All but one got by, and went on up to the city, after destroying the Confederate gunboats.

Gen. Lovell retired from the city with his Confederate troops, through fear that the fleet would bombard the city if they remained there.

Farragut sent some sailors on shore to run up the American flag over the custom house and the mint. After they retired to the boats, a mob tore down the flag from the mint, trailed it in the dust of the streets, and then tore it up, each taking a piece of it home with him.

In a few days the forts surrendered, and we went up in transports to the city. We made our dispositions to attack the forts, but they surrendered before we could do so. We arrived before the city the first day of May, 1862. I led the advance regiment in taking possession of the city. We landed at the foot of St. Joseph street, marched up that street to St. Charles, and down that street to Canal, and down Canal to the custom house, and

took possession of it. We quartered in the custom house for some time. Gen. Butler made his headquarters in the St. Charles Hotel temporarily. He then ordered a military commission to try the leader of the mob that had torn the flag from the mint and trailed it in the dust. The commission sentenced him to be hung. Butler accordingly had him hung. Soon after, Butler gave me command of all the country below New Orleans, with headquarters in Fort Jackson. My command also included Fort Pike, on Lake Pontrochaine.

The severe battle of Baton Rouge was fought on the 5th day of August, 1862. Gen. Thos. Williams commanded the Union forces. Gen. John C. Breckinridge, the Southern candidate for the Presidency in 1860, commanded the Southern forces. Breckinridge was defeated and Williams was killed. In December following, Gen. N. P. Banks relieved Gen. Butler of the command of the Department of the Gulf, and I was then assigned to the command of the Third Brigade, Third Division, Nineteenth Army Corps. This brigade consisted of the Thirty-first Massachusetts Volunteers, Lieut. Col. ———, the Thirty-eighth Massachusetts Volunteers, Lieut. Col. Rodman, the Fifty-third Massachusetts Volunteers, Col. Kimball, the One Hundred and Fifty-sixth New York Volunteers, Col. Sharpe, and the One Hundred and Seventy-fifth New York Volunteers, Col. Bryan. This brigade I commanded on the Teche and Port Hudson campaigns.

BATTLE OF THE TECHE.

At the battle of the Teche, on Bayou Teche, near Pattersonville, Louisiana, I commanded all our troops on the north side of that bayou. That was the hardest fought part of that battle, and I captured the only works of the enemy that were captured, and carried off the highest honors of that battle. My loss in killed and wounded was heavy.

Gen. Banks commanded the rest of his army on the south side of the bayou and did gallant fighting. The enemy was also be-

hind breastworks on that side of the bayou. The fighting was only stopped by night coming on so dark that we could not see how to fight.

We pursued the enemy, Gen. Dick Taylor's army, up the Teche and beyond Alexandria on the Red River. We then marched down the Red River to the Mississippi, and down that river to Morganza, where we took boats to the village of Bayou Sara, on the east side of the river, about twelve miles above Port Hudson, which was on the same side of the river.

PORT HUDSON.

From there Gen. Banks marched out and invested Port Hudson on the north and east, Gen. Augur at the same time having come up from Baton Rouge on the east bank, twenty-two miles below, and invested it on the south and east. Our army, making an investing force nearly in the shape of a semi-circle, eight miles long, reached from the river above around to the river below. Farragut came up the river at the same time and bombarded the river front. He subsequently ran some of his gunboats by the works to patrol the river above, Admiral Porter, at Vicksburg, having run some of his gunboats by the works at that point to patrol the river below. We arrived in front of the enemy's works the 26th of May, and drove the enemy into his works by night-fall.

FIRST ASSAULT.

The next morning we assaulted the works, and were repulsed with heavy loss. Early in the day one of my officers came to me and asked me to go with him to the extreme right of the white troops, from which point he pointed out to me a place where the enemy had not thrown up any works. I immediately went to Gen. Weitzel and asked his permission to take my brigade and charge in at that point and down in front of his position, thus to double up the enemy and enable him to charge over the works and take Port Hudson. Weitzel gave his consent, but just then

Gen. Grover came to that part of the line and assumed command. Weitzel, said: "Grover, Gooding wants to take his brigade and go to a point where the enemy have not yet thrown up their parapet and charge in." Grover immediately said: "The troops will all remain just as they are," and thus prevented Port Hudson from being captured that day by assault, which would have been led by me, and put us all to the trouble of another assault and a siege.

Then we began the siege. My brigade was assigned a position in a magnificent magnolia grove, which was in bloom. At first we pitched no headquarter tents, but the members of my staff slept around the root of a great tree, while I slept alongside of a small log near by. Inside of the enemy's works was a forty-two pound gun, which the Confederate soldiers called the "Lady Davis," after the wife of the Confederate President. Lady Davis used to throw her great shells into our magnolia grove, of nights, just to keep us awake and wear us out. One night she threw a shell into my headquarters, which struck on the other side of the log I slept with, about opposite my waist, and burst, covering me with splinters from the top of the log. Hearing the noise of the coming shell, I involuntarily contracted into a knot and pulled the blanket over my head and held it tight. Had the shell lit on my side of the log the blanket would not have protected me, but that action only showed how a man in great danger will involuntarily act when he has no time to think what to do. That was an extremely dark night. The headquarters of Gen. Godfrey Weitzel were not far from mine. Shortly after the shell exploded I heard a voice coming through the darkness calling my name. I answered to let him know where I was. He then said Gen. Weitzel sends his compliments, and wants to know if that shell hurt any of you, as he thinks it must have fallen in your headquarters. He was Weitzel's Orderly. I sent my compliments to Gen. Weitzel, with the information that none of us were hurt. My staff officers then built a very pleasant arbor, in which

they built a stationary table. Around that table we used to sit after dinner and smoke and listen to Capt. Russell read *Pickwick Papers*. After the surrender I marched away, but looked back at that arbor with genuine regret.

THE SECOND ASSAULT.

Sunday morning, the 14th day of June, 1863, shortly after daylight, we made our second assault on the enemy's works. At that time we had their works thoroughly invested. First our artillery, heavy and light, more than three hundred pieces, poured a terrific fire into the cannons of the enemy all around their works, to dismount them, so we could charge the works and only have infantry fire to face. A terrific duel between the artillery on both sides was thus fought for eight miles over the works from river above around to river below. At the same time Farragut's gunboats were fighting duels with their batteries on the river front. But few of their pieces were dismounted and the army had to charge the works for eight miles around, which they did with a yell, under a terrific fire from cannons as well as from musketry, and were repulsed at all points. When the artillery on both sides of the works and that of the Navy was all firing at the same time it was the roar from about a thousand cannons, and add to this the roll of the musketry and the yells of the army as we charged the works, you have as grand a scene of war as was ever enacted on the earth. It was a very bloody assault, and our loss was very heavy. But for abatis, fallen timbers, immediately in front of the enemy's works, we would have carried them by assault, not withstanding they had a very strong position even before it was fortified.

Saturday afternoon the General who was at that time in command of our division came to my brigade headquarters and took me alone with him, on foot, around to the left of our position, and showed me that part of the enemy's works he had been ordered to assault with his division. He asked me what I

thought of it. I told him that it was a very rough place to assault; that we would have a bloody time of it there. "Yes," said the General, "but we must go in." "Yes," said I, "but we will have a bloody time getting in." We then went back to his tent, where we sat and talked for some time. While there I happened to notice what a beautiful foot he had in a patent leather boot, and mentally said to myself, if a man could have a cork foot as beautiful as that it would not make much difference if he did lose a foot. The next morning, the 14th day of June, 1863, in the assault, which was repulsed, the General lost a foot. He was shot below the knee. He fell and laid in a small furrow, which hid him from the sight of the enemy when his Chasseur cap was off. When he put it over his face to protect it from the sun the enemy would shoot at it, so he had to lie there most of the day with the sun burning in his face. Several men tried to get to him during the day to carry him back to the surgeon, but all of them were killed by the enemy. Finally Lieut. Col. John A. Foster, of the One Hundred and Seventy-fifth New York Volunteers, came to me with a canteen full of wine, and told me that he was going to send Woods, a cool and determined man, who was in command of the stretcher corps, whose duty it was to carry the wounded back to the surgeons, to the General. Capt. Hollister, the Captain of the company to which Woods belonged, came at the same time and protested against Woods being allowed to go to him, saying that it would be certain death to Woods, and that he was not willing to lose Woods, as he was the best man in his company. I was placed in a tight place. There was one officer wanting to send him to a wounded General, and another, his Captain, protesting against it as certain death to him. I determined to let Woods decide the question for himself. I asked Woods if he was willing to go. He said he was. I then told him he could go. He went, and before he got near him he got down on his hands and knees and crawled till he got near him, and told him he had a canteen of wine for him. The General

told him not to come any nearer, but to throw the wine to him. Woods did as he directed, and he got the wine. Woods then crawled off for some distance and rose to walk away, when he was shot dead. There died as brave a soldier as was ever killed on the battlefield. When night came I ordered a member of my staff to take some men and carry the General back to the surgeon. I never saw him again till I met him after the war in Washington City, where he was a member of Congress. He had a cork foot, and on it a beautiful patent leather boot, just like the pair he had on that Saturday afternoon before the second assault. I told the General the thoughts I had that afternoon concerning his beautiful foot. I then told him the story of the gallant Woods. He was deeply moved by it. He remembered how he got the wine, but never had before known who the man was that threw it to him, and that he had been killed in trying to get away from the spot. The General said that the wine had braced him up and saved his life; otherwise he thinks he would have died with exhaustion lying there in the sun. The General's name is not mentioned because he has, since the war, for a bribe, tried to help an infamous band of criminals to murder me, and has lied on me to try and injure me. I therefore consign him to everlasting oblivion.

We then resumed the siege. After having been there forty-three days and forty-three nights, under the fire of the enemy's guns all that time, when Port Hudson surrendered. My loss in the second assault was very heavy. When the assault was repulsed in the morning, our orders were to screen ourselves from the enemy's fire the best we could till night, and then withdraw and resume our original position in line around the works. My men were immediately in front of the enemy's works, where we had charged, with the exception of the One Hundred and Seventy-sixth New York Volunteers, which I had ordered to remain in reserve behind the hedge. A cannon ball fired at us as we charged the works in front of the hedge passed over our heads

and killed Col. Bryan behind the hedge, who was there in reserve with his regiment. During the day I went from one regiment to the other to let them know I was with them, as they laid on the ground trying to screen themselves from the enemy's fire. Every time I passed from one regiment to another I was shot at by sharpshooters behind the enemy's works, but their bad firing saved me.

Col. Dudley came by and asked me to go a short distance with him, where his cook had brought his dinner. I dined with him, and was refreshed by his food and his claret wine. We then returned to our commands. Col. Birge and I sat behind a solitary bale of cotton for a little while in the afternoon, and then went around visiting our regiments, and were shot at every time we moved. It was as dangerous behind the hedge as it was in front of it. A party of us sitting in rear of it at one time had four bullets fall among us that had been fired at men in front of it, but fortunately none of them hit either of us. Banks' entire army charged the works, and were all repulsed in both assaults.

Gen. Frank Gardner commanded the enemy on the inside of the works. On the outside of the works, Gen. Cuvier Grover, who commanded a division, Col. N. A. M. Dudley, who commanded a brigade, and myself, who also commanded a brigade, were all, as well as Gen. Gardner, from the Tenth United States Infantry, and then we were fighting each other in the civil war. In command of my brigade I participated in both assaults on the works, and in the siege of forty-three days and forty-three nights. My loss in killed and wounded was heavy in both assaults, and in the first assault I was slightly wounded in the left hand, but on account of its being so slight a wound I did not report it. The gallant Rodman was killed in the first assault.

We were besieging Port Hudson at the same time Gen. Ulysses S. Grant was besieging Vicksburg. Gen. Pemberton surrendered Vicksburg to Gen. Grant the Fourth of July, arrangements for which had been made on the third. When the news reached

us by way of the navy down the river, our men went to cheering all along the lines. Across the works, only a few feet away, the enemy wanted to know what we were cheering about, and were told the news. Gardner sent a flag of truce to Banks to inquire if it was true that Vicksburg had fallen. Gen. Banks convinced him that it was true, and he surrendered Port Hudson on the eighth of July, and the Mississippi river was open and flowed unvexed to the sea; and when we heard of the great victory of Gettysburg, that had been won on the third of July, by Maj. Gen. George G. Meade, commanding the Army of the Potomac, we all then knew that the Union would be preserved, and great was the rejoicing by the loyal people, in the army and out of the army, throughout the land. Port Hudson would have fallen in a few days, had Vicksburg never fallen, as its rations were all out.

The day after the surrender Gen. Banks had Gen. Gardner and his staff dined with him at his headquarters in rear of our line around the enemy's works, where I met them. One of his staff proved to be an old friend of mine, Col. John A. Jaques, who was a nephew of my brother-in-law, Dr. N. P. Howard, Sr., who is a prominent physician of Central Indiana, and was an assistant surgeon in the Union army during the war. I asked Gen. Banks to let me take Col. Jaques to pass the night with me at my headquarters. He gave permission, and Jaques and I talked over old times at Greenfield, that night. He had married in Louisiana, and had gone with the State of his wife.

Gen. Gardner was too proud to tell Gen. Banks that the rations were out at his headquarters, but Jaques told me so. The next morning, when Jaques returned to Gardner, I sent my Commissary along with him, with a wagon load of provisions and good things for Gardner and his staff. I afterward dined with them in their prison in New Orleans. The last time I saw them was in Fort Lafayette, New York Harbor, where all that was left of the Tenth United States Infantry, which had been almost deci-

inated in the Army of the Potomac, less than one hundred men, were guarding Gardner and his staff. I was then on my way to go on the Red river campaign.

Gen. Gardner made a gallant defense of Port Hudson, not only against us, but against Farragut's fleet on the river side, and Banks made two gallant assaults on the works. After the repulse of the second assault, Banks organized a forlorn hope. I went to him and volunteered to lead it. He thanked me very kindly, but told me he had already selected Col. Birge for that. I was the only man that did volunteer to lead it, and when Banks told me that he had selected Birge to lead it, I made up my mind to try, with my brigade, to beat the forlorn hope into the enemy's works. The enemy surrendered before we had any use for the forlorn hope. By his position at Port Hudson, Gen. Banks, with the aid of Farragut on the river, not only held Gardner's forces there, but also held Gen. Dick Taylor's army in Western Louisiana, and detached forces of the enemy east of the river, and Gen. Joe Johnston's army at Jackson, Mississippi, and kept all of them from uniting and marching against Grant at Vicksburg. Had he and Farragut not kept them from concentrating and attacking Grant at Vicksburg, the result of the war might have been seriously postponed.

BATTLE OF GETTYSBURG.

This great battle was fought on the first, second and third days of July, 1863, in the midst of as beautiful mountain scenery as there is in the Allegheny mountains or anywhere else on this earth.

The severest fighting of the first day occurred in the valley near the Seminary, west of seminary ridge, and about one mile and a half west of the town, between only parts of the two armies. Twenty-five thousand on each side.

It began by a fight between Gen. John Buford's National Cavalry and the Confederate Infantry of Hill's Corps. Gen. A. P.

Hill was in command of the Confederates. Gen. John F. Reynolds was in command of the Nationals, and was killed. Gen. Abner Doubleday was then in command for a short time when he was succeeded by Maj. Gen. O. O. Howard, coming on to the field. And when those two Confederates, Gens. Ewell and Longstreet, were seen coming onto the field with both of their Corps, Gen. Howard retired with the Nationals on to Cemetery Hill and Cemetery Ridge. The fighting began early in the morning and ended late in the afternoon. The loss was very heavy on both sides.

Immediately south of and overlooking the town of Gettysburg is Cemetery Hill, on which is a graveyard for the town. About two miles south of it is a small mountain called Little Round Top. And immediately south of that, a still taller mountain called Big Round Top. The foot of Little Round Top and the base of Cemetery Hill are connected by a low ridge called Cemetery Ridge, along which runs a stone fence.

About two miles east of Cemetery Hill and connected with it, by a ridge, is Culps Hill.

From on Big Round Top over Little Round Top and along the stone fence on the Cemetery Ridge north to Cemetery Hill, facing the west, and thence east on the high ridge to Culps Hill, facing north, was the first line of battle of the Army of the Potomac on the second and third day of July, 1863.

Back of it a short distance was the second line of battle in columns of divisions, and in rear of that was the reserve.

In advance of the first line, at the foot of the slight declivity, was a skirmish line. At short distance apart, in the entire first line, were batteries of artillery, making in all about one hundred and fifty guns.

Gen. Henry W. Slocum commanded the right, Maj. Gen. O. O. Howard, the center, with headquarters at Cemetery Hill, and Maj. Gen. Winfield S. Hancock, the left.

Maj. Gen. George G. Meade commanded the entire army, with

General Hunt as chief of artillery and Maj. Gen. Alfred Pleasonton as chief of cavalry, Col. D. W. Flagler as chief of ordinance.

Just back of the army was a range of mountains running southeast, and to the east the mountains were in full view.

LEE'S POSITION.

About one mile west of the Round Tops begins Seminary Ridge, which runs north till it is opposite the town, or a little further north, and then curves around and runs off to the northeast. On this ridge, west of the town was a seminary and on it north of the town was Pennsylvania College. On this ridge was the first line of Lee's army, north to a point immediately west of the town and from there east, through the town, in the valley, to opposite Culp's Hill, being almost parallel to and about one mile away from Meade's army all the way round from opposite the Round Tops in the south to opposite Culp's Hill in the east.

In front of this entire line was a line of skirmishers, and back of this line was Lee's second line in columns of divisions. He had no reserve. And back of his entire army, curving around parallel to his entire line of battle in the distance was that beautiful range of the Alleghany Mountains, called the Blue Ridge Mountains.

At intervals, not far apart, throughout his first line were batteries of artillery. From opposite the town south, on Seminary Ridge, to his right flank, opposite the Round Tops, there were one hundred and fifty guns.

Gen. James Longstreet commanded the Confederate right, Gen. A. P. Hill their centre, and General Ewell their left. Gen. Robert E. Lee commanded their entire army, with Gen. E. P. Alexander for his chief of artillery, and Gen. Jeb. Stuart for his chief of cavalry.

SECOND DAY'S FIGHT.

Lee's plan for the second day's fight was to try and turn both of Meade's flanks and at the same time pierce his centre at Cemetery Hill. These attempts were made and came very near succeeding, but did not. In pursuance of this plan Longstreet drove Sickles back to the main line and tried to turn the flank and capture little Round Top, which, if he had succeeded in doing, would have rendered Meade's entire position untenable, as from that position he could have attacked Meade's army in both flank and rear. But after a desperate fight at the base of, and on the slopes of, little Round Top, Longstreet was repulsed and driven back.

In this part of the fight Gen. Stephen D. Weed, and Gen. Vincent, and Lieutenant Hazlett, in command of a battery, were all three killed. Gen. Daniel E. Sickles lost a leg in it; and Gen. Meade was personally in this part of the fight, urging on his men, and his horse was shot under him. The Confederate Gen. Barksdale was killed in this part of the fight.

Gen. G. K. Warren, of Meade's staff, deserves great credit for having discovered the real situation on little Round Top, and had the Nationals there re-enforced in time to save the day.

While this was going on at little Round Top, two miles south of Cemetery Hill, Ewell was trying to turn Meade's flank at Culp's Hill, two miles east of Cemetery Hill. Desperate fighting was done there, but Ewell's attempt to capture and also flank Culp's Hill and thus get in rear of Meade's army to attack it there, was gallantly repulsed and prevented by Slocum.

Some outworks near the base of Culp's Hill that had been abandoned by some of Slocum's men to go over in rear of Meade's army to help the Nationals at little Round Top, were taken possession of by the enemy, but further than that they were gallantly repulsed everywhere.

While Longstreet and Ewell were trying to turn Meade's flanks A. P. Hill was trying to pierce his centre at Cemetery

Hill. But Howard gallantly repulsed all his efforts to do so, on the west side and north side of the hill, and the desperate fight of the second day ended in the defeat of Lee's army; but he concluded to try it again on the third day, although the loss had been heavy on both sides.

THIRD DAY'S FIGHT.

The weakest point in Meade's line was about half way between little Round Top and Cemetery Hill. There the ridge was lower than at any other point and easier to charge. Therefore, Lee decided to try to break Meade's line at that point, scatter his forces, and at the same time have Stuart, with his cavalry, which had now arrived at Gettysburg, turn his right flank at Culp's Hill and strike his army in its rear, and have Longstreet do the same at the Round Tops, and have Ewell and Hill charge it in front, and thus defeat it, and try to follow up that and destroy it. Accordingly Lee ordered all his artillery to make a heavy bombardment of Meade's entire line, but particularly on the aforesaid weak point to disable his artillery and scatter his infantry, preparatory to a charge on that point by a column of infantry division, commanded by Gen. Pickett, supported by other columns, so that they would not have to face so much cannon shot and infantry fire.

Lee ordered his artillery to commence their firing at one in the day. At exactly that time a signal gun was heard and the Confederate batteries began their bombardment of the National line. In a few minutes the National batteries replied and for two hours there raged as terrific and grand an artillery duel as was ever fought on this planet.

Then the National batteries ceased their fire to replace their destroyed batteries by fresh batteries from the reserve artillery, and to replenish their ammunition.

The Confederates thought they had silenced the National batteries. and, therefore, their time to charge had come.

Accordingly, Pickett's division in close columns of divisions slowly marched over Seminary Ridge, between their batteries, and down into the slight valley in front of them, across the Emmetsburg road toward the National line, supported by two brigades of Pender's division on its right under Gen. Trimble, and Pettigrew's division on its left, in close columns of divisions. The Confederate batteries fired over their heads at the National line, until they got near it, but the National batteries fired only at the approaching columns. All the batteries from Little Round Top to Cemetery Hill, eighty guns in all, concentrated their fire on those three assaulting columns, but on they came to within a short distance of the National line, when making the mountains ring with the historic yell, they madly charged the National line in the face of its terrific fire of cannon and musketry, but were hurled back by those terrible missels of death. The head of Gen. Armistead's leading brigade of Pickett's division only entering the National line. Armistead was killed at the head of his brigade, inside the National line, and his brigade was captured.

Gen. Richard Garnett, who lead the brigade that followed Armistead's, was killed in the charge, and Gen. Kemper, who commanded the third brigade of Pickett's division, was seriously wounded. As the retreating columns fled back towards his line Gen. Lee implored them not to be discouraged and to rally in their original positions in rear of their artillery on the Seminary Ridge. Gen. Pettigrew was wounded. Pickett's charging column wounded Gen. Hancock. Gen. John Gibbon and Gen. Alexander S. Webb, whose brigade hurled them back, and killed Lieut. Cushing, who fought with his battery for an hour-and-a-half after he had been seriously wounded in both thighs, and crying out : "Webb, I will give them one more shot," fell back dead on his gun wagon.

While this terrific fighting was going on by this part of the

lines, there was terrific fighting going on everywhere else, all around the lines, and by the cavalry on both flanks.

On the national left flank, near the Round Tops, Kilpatrick's Cavalry fought the Confederate Infantry and artillery. In a charge of one of his brigades, led by Gen. Farnsworth, that gallant young General was killed. This was on the right flank of the divisions of Hood and McLaws on the extreme of Longstreet's line, and kept those two divisions from charging the Round Tops; and thus Kilpatrick prevented Longstreet from turning that flank.

After a terrific artillery duel between the Confederate batteries with Stuart's cavalry and the National batteries of Pennington and Randol, Gen. Wade Hampton, sword in hand, led Stuart's cavalry in a charge against Gregg's cavalry on the extreme right of the National line, east of Culps Hill. Gen. Custer met them with a counter charge of cavalry, and Wade Hampton was seriously wounded in the fight, and the Confederate cavalry was driven back to its original line. And dark then put an end to the battle of Gettysburg.

Lee realized that his great and gallant army was at last defeated in that greatest battle of the war. And in his great disappointment exclaimed: "It is too bad! It is too bad!" And realizing that the rest of the war had to be fought out on southern soil, the next morning, started his trains back toward Virginia, and that night followed with his army, pursued by Meade's cavalry.

In the killing and wounding of Generals, it was the most destructive battle that was ever fought on this earth.

In Meade's army four Generals were killed—Reynolds, Vincent, Weed and Zook,—and fourteen wounded—Hancock, Sickles, Gibbon, Warren, Butterfield, Barlow, Doubleday, Paul, Brook, Barnes, Webb, Meredith, Stannard and Graham.

In Lee's army five Generals were killed—Pender, Garnett, Armistead, Barksdale and Semmes, —and eight were wounded—

Hood, Hampton, Heth, J. M. Jones, G. T. Anderson, Kemper, Scales and Jenkins.

The National loss was, in killed—3,072; wounded, 14,477; missing, 5,434; making in all 23,003.

Lee's killed was 2,592; wounded, 12,700; missing, 5,150; total, 20,451.

Lee's army had about 70,000 men, and 206 cannons. Meade's army had about 100,000 men, and about 300 cannons; but about 30,000 of the men were in reserve and were never in the battle, and part of the cannons were not engaged.

The object of Lee's invasion of the north was to prevent the opening of the Mississippi river, by trying to frighten the north, thinking that would cause Grant and his army to be ordered north, and then the Confederate armies down there could capture Banks and his army, and capture or drive Farragut and his gunboats back into the Gulf, and thus prevent the opening of that great river. But that object was prevented by Pemberton's being compelled to make terms of surrender to Grant the very day that Lee was finally defeated by Meade at Gettysburg and the surrender of Gardner to Banks at Port Hudson a few days after. And that constituted the turning point in the war in favor of the Union.

After the fall of Port Hudson I marched my brigade to Baton Rouge, and took all the light artillery that had been captured at Port Hudson along with me, by a night march. I then went home to Indiana on a short leave of absence. I went up the river as far as Vicksburg on an ocean steamer with Gen. Banks, where I first met both Gens. Grant and Sherman. I had not been at home for five years, nor had I seen the face of a relation during all that time. I was only there about twelve days. During that time I took the Blue Lodge degrees of Free Masonry, under special dispensation. Returning to Baton Rouge, I found myself the ranking officer, and assumed command in that district. I was there in command till November, when I was sent via the

ocean to Washington, D. C., as bearer of dispatches to the General-in-Chief, Henry W. Halleck, and the Secretary of State, Wm. H. Seward. Having delivered the dispatches, I went to the Assistant Adjutant-General of the United States Army, E. D. Townsend, and told him that I would like to remain in Washington for a while, as Congress would soon be in session. He told me that would suit him, as they were trying to find officers enough to organize a military commission to try some offenders. He told me that the Secretary of War, Edwin M. Stanton, required him to report each officer to him for his approval. He told me that he would not tell Stanton that I was a regular, for if he did Stanton would not select me as one of the commission, as he thought regulars were too lenient toward the Southern offenders; that he would only tell him that I was Col. Gooding, of the Thirty-first Massachusetts Volunteers, and, as I hailed from Massachusetts, he would think I was all right.

CHAPTER 19.

DOUBLEDAY COMMISSION.

I was then put on the commission, which is known in history as the "Doubleday Military Commission," Gen. Doubleday being president of the same. That commission subsequently tried some of the assassins of Abraham Lincoln. I had been recommended by my superior officers, who served with me, for promotion to a Brigadier-Generalship. When Congress met, Senators Sumner and Wilson, of Massachusetts, and Gov. John A. Andrew, of the same State, and the delegation in the House from that State, as well as the delegation in Congress from Indiana, asked for my promotion. There were only seven vacancies in the number of Brigadier-Generalships then allowed by law. When President Lincoln, Secretary Stanton and Gen. Halleck met to consult as to what Colonels they would place in those vacancies, Lincoln and Stanton were both in favor of promoting me. Gen. Halleck argued them out of it by saying that while I had earned the right to promotion, the department in which I served was not entitled to it, as the troops in others departments had done more fighting than the troops in the Department of the Gulf, and that I was a young officer and could afford to wait for promotion. In that way I was cheated out of my promotion. This much I was told at the time, but all I never knew till many years after. Col. John C. Kelton was Adjutant-General on the staff of Gen. Halleck. Gen. Halleck was very anxious to get regular officers to take rank in the colored troops. Kelton told Halleck if he could defeat my promotion to a white Brigadier-Generalship, he could get me to take a Brigadier-Generalship in the colored troops. Halleck accordingly defeated my promotion, as already related. Kelton then informed me that I could have

a Brigadier-Generalship in the colored troops if I would accept it. I explained to him that the disinclination officers had to entering the Corps D'Afrique was simply a prejudice, and that while I had no prejudice against any race of men on earth, I felt that I had won my right to a white Brigadier-Generalship.

Soon after that I learned that the Red river campaign would be made in the spring. I went to Col. Townsend and told him I wanted to go on that campaign, and asked him to have me relieved from duty on the military commission that I might do so, a thing that few officers would have done. They selected one of Halleck's staff to relieve me. I returned to New Orleans, and commanded a cavalry brigade on the Red river campaign, which consisted of the Second New York Veteran Cavalry, Col. Chrysler; the Eighteenth New York Cavalry, Col. Byrne, and the Third Rhode Island Cavalry, Col. ———.


RED RIVER CAMPAIGN.

Going up Bayou Teche and the Red river my brigade was rear guard to the army. When we reached Grand Ecore I was sent across the Red river to drive Gen. Liddell's brigade of Confederate cavalry and some artillery he had, away from the river bank, where they were annoying our transports and our gunboats.

BATTLE OF CAMPTI.

This battle was at the town of Campti, on the north bank of the river, about five miles above Grand Ecore. Fearing that the enemy would escape, I personally led the charge through the little village of Campti and up the hill back of it into the immediate presence of the enemy. Looking around I saw that my troops had not kept up with me; that Lieut. Payne, of my staff, was the only man with me. I ordered him to go back and hurry up the command, and sat on my horse there and saw the enemy ride off down toward the bayou, west of town. Before they rode off I heard one of them say, that is their commander; let us

kill him or capture him. No, said another, that is not their commander; let him alone. When the command came up, but a few moments after, we pursued them to the bayou, where they took position on the west side of the bayou, tearing up the center of a bridge that crossed it, according to their previous arrangements, and there had our fight, which was as desperate a cavalry engagement as was fought during the war. The gallant Chrysler charged with his men on to that bridge, and, finding it torn up, had to return under a galing fire. All my officers and men displayed great bravery in that engagement, which resulted in a glorious victory for us. Having gained this victory over Harrison's cavalry, which precipitately retreated to the west, I then marched out the road to the north of town to fight Gen. Liddell, who retreated rapidly before me. North of the Red River I made moves with my cavalry which were declared by the enemy and good judges in our army to be as good generalship as was ever displayed in the war by any general.



BATTLE OF PLEASANT HILL.

A few days later, on the 9th of April, 1864, the battle of Pleasant Hill was fought. The day before that battle I received my orders early in the day from Gen. William B. Franklin to go into position to fight a battle at Pleasant Hill, facing the south, near the large brick seminary building there. At the same time he informed me that Gen. Green's Texas Confederate Cavalry was expected to come in there to attack our army in the rear. Gen. Franklin ordered Col. Dickie's colored brigade to support me. I placed it in line of battle, and waited all that afternoon for Gen. Green to come, but he came not. Near evening we heard heavy cannonading off to the west, in front, which ceased very suddenly. That night, about twelve o'clock, one of Gen. A. J. Smith's staff came to my tent and woke me up and said: "Gen. Smith sends his compliments to you, and wants to know if you have heard anything of the disaster in front." I sent him back to the General

with my compliments and the information that I had not heard anything of the disaster in front, and did not believe that any had occurred. No sooner had he left my tent than a cavalry officer from the disaster came to my tent and told me all about it. In a few moments more came, and I set my cook to cooking food for all that came. There was no more sleep for me that night. A little after daylight Gen. Franklin sent for me and said: "Gooding, you have the only organized cavalry in our army; all the rest of it was scattered yesterday. Get your brigade into the saddle, go to the front, and hold the enemy in check till we can get our army into position to fight a battle. We will have to fight a battle here to-day, and the enemy will be here on us soon. Drive in our stragglers as you go out." We were soon in our saddles and on our way toward the front. We met Gen. Emory coming back with his infantry. He asked me: "Where are you going, Gooding?" I answered: "I am going in front to hold the enemy in check till our army can get into position to fight a battle, and to drive in our stragglers." When I said drive in our stragglers, the old General exclaimed: "God! the enemy will do that for us." In an open space, just west of Pleasant Hill, I placed my brigade in line of battle, and, taking a platoon of cavalry, I went to the front to reconnoiter for the enemy. An ordinary country road, lined on both sides by dense woods, led out to the front. On that road I went in advance of the platoon. About a mile out that road made a sudden turn. Just before we reached that turn, I could not see, but heard what appeared to me to be a cavalry force charging down the road toward us, firing their pistols at what I supposed were the last of our stragglers. Believing the enemy might be coming down on us in force, I ordered the platoon to wheel about and gallop back to the brigade. They insisted that I should get in front of the platoon and let them keep between me and the enemy on the retreat. I refused to do that, but ordered them to get back as quick as they could. Hearing no more firing in my rear, I looked back, and as I could not

see any enemy in sight, concluded to bring my horse down to a walk, and go back to my command in a dignified way. The platoon had already gotten back, as well as my orderly. The enemy had scattered in the woods, and that was the reason I did not see them when I looked back up the road. They saw the mistake I had made, and concluded to play a joke on me; that they would slip up behind me, capture me, escort me back near my command, turn me loose and let me go back to my brigade. They did that. Having no idea that the enemy was near, all at once one of them dashed up alongside of me, and, looking fiercely at me, bowed. I returned the same kind of a bow to him. Looking back over my left shoulder, I saw about twenty-five or thirty, and realized I was in the hands of the enemy. One of them, more nervous than the rest, made a motion to draw his pistol and shoot me. Dont do that, said two of them; he cant hurt any of us while we are all here. Although they had on blue overcoats they had captured from our forces the day before, I knew they were the enemy, and realized that I was in the hands of the enemy, and at his mercy. As they made no demand for me to surrender, I concluded to ride along in silence with them and watch for a chance to escape from them. None of them ever spoke to me, nor I to them. When we came near the open space, where my brigade was in line of battle, I heard one of those in the rear of me say: "We had better halt now and let him go back alone. If his troops see him with us they will doubt him." They halted for a few moments, and halloed to me as I rode off: "Get out of the way as soon as possible or we will kill you." I rode slowly along, notwithstanding their threat, and they dashed by me and entered the open space where my command was and lined themselves on either side of the road, close up against the woods, facing my line.

As I rode into the open space, one of them said: "He is not with us now, and there are his troops; let us kill him now." Two of them drew their pistols and leveled them at me to shoot me when I was still in their immediate presence. A third

promptly and firmly said: "Let him go now, we will kill him after while, anyhow." Only a few yards from them Col. Chrysler met me and asked: "Who are those fellows there that came out of the woods with you?" 'Thinking he knew they were the enemy from their leveling their revolvers at me as they did, I answered: "I dont know who they are." He started to ride toward them, when one of them, Chas. R. Gregory, now a prominent wholesale merchant in St. Louis, who had leveled his pistol at me, fired on him. With a look, I ordered the Confederate to put up his pistol. He at first partially raised it to fire at me, but when I placed my hand toward my pistol holster and looked firmly at him, he lowered his pistol and put it in his holster. I did this because there were not enough of the enemy there to fight us, and as they had not made me a prisoner, nor killed me when it was in their power to do so, I concluded to give them a fair fight, and ordered my troops not to fire on them till their troops came up and formed a line. Gregory seemed to understand the reason for the look I gave him, and that is the reason he put up his pistol. I remained in front of my line till several of my officers rode out to me and insisted that I should go to my position in rear of my command. When I did that the members of my staff came to me, and then the enemy discovered that they had let go an officer of rank. They halloed out to my men: "Was that a Brigadier General we let go?" They answered: "He is our brigade commander." "Well, if we had known that we would not have let him gone back to you," said they. It was not long, however, till they had a line, and I ordered my troops to fire on them. Thus I opened the battle of Pleasant Hill, Louisiana, one of the most hotly contested battles of the war.

Col. Dickie's colored brigade was sent to re-enforce me. I placed them in the woods on the left of my line. I fought the enemy until about eleven in the day, when I was relieved by the infantry. My loss was heavy. One member of my staff was killed and another wounded. My hat was shot off my head, the

Minnie ball grazing my scalp. They came that near killing me "after awhile," as the Confederate said they would. My orderly dismounted, picked up my hat and handed it to me, and when I placed it back on my head the Eighteenth New York Cavalry cheered me loudly. Col. Chrysler galloped over to me and asked: "What is that cheering about?" One of my staff pointed to my hat, which was badly torn, and explained. "God! I would give a thousand dollars for that," said Chrysler. Having learned that Chrysler wanted to win some glory on the battle-field, and then go home and run for Congress on the strength of it, I coolly said to him: "Colonel, buy me a new hat and you may have the glory." On this field I distinguished myself for gallantry and generalship by the able manner in which I withdrew my troops from the field under the fire of the enemy.

I was then ordered to guard the trains back to Grand Ecore, and heard the heavy fighting done by the infantry and artillery of Banks' army in the afternoon, as I was on my way to Grand Ecore with our train.

The battle of Pleasant Hill was a decided victory for the Union troops, the enemy retreating for eight miles westward that night. The loss on both sides was heavy.

BATTLE OF MONETTE'S FERRY.

Fearing that the enemy might get in our front and take possession of the heights on the east and south of that crossing of Kane river, and cut off our further retreat, Gen. Banks ordered me to make a night march of thirty miles and take possession of those heights, and hold them till our army could come up and cross.

I made the night march, but at daylight found the enemy already in possession of those heights. I developed the enemy's position thoroughly and prevented our army from marching into a disaster. I sent word back to Gen. Emory, who commanded the advanced infantry, to halt his command and cross over Kane

river and attack the enemy in the flank and rear, while I engaged them in front. This was done, and the victory was ours, the enemy driven from the heights and our army crossed in safety. On the field I received the very highest praise from Gen. Emory for the generalship I displayed. Gen. Fessenden, son of the great Senator Fessenden, of Maine, lost a leg in that battle.

We reached Alexandria, where we camped for about two weeks. When the army continued its retreat to the Mississippi. I was left behind at Alexandria with my cavalry, to keep up the picket line around the city and make the appearance that our army had not left, so as to give it a day's march in advance of the enemy on the retreat. The next morning at daylight I had drawn all my pickets in and marched out of Alexandria, to try and overtake our army. I had not gone far, however, when the enemy's cavalry attacked me. I turned and fought them off, which I had to do all day long. The next morning I caught up with our army. A severe battle was fought not far from the Mississippi river, at Yellow Bayou, which ended the Red river campaign.

At the Atchefalaya river, Gen. Canby relieved Gen. Banks of the command of the army. Gen. Banks spoke to Gen. Canby in the very highest terms of praise of the gallantry and generalship displayed by myself on the Red river campaign, and advised him to place me in command of the cavalry division, which he did, and ordered me to march it to New Orleans. Banks also advised him to have me promoted and keep me in command of the cavalry.

Just before we started on the campaign my regiment's time of enlistment expired. Nearly all of them re-enlisted under a law of Congress, which provided that if the number re-enlisting fell below a certain number, the Colonel and Major should be mustered out of the service. This was a mean act of economy on the part of the Government. My regiment fell a few men short of the number that would entitle it to a Colonel and Major. Some of the officers came to me and told me that they could get enough more of the men to enlist to save me my Colonelcy if they would

make them drunk. I asked them what objection the men had to re-enlisting. They answered that the men said they wanted to go home to their families. I then said, they have been good soldiers. If you can not get them to re-enlist while they are sober, strictly so, let them go home to their families. I forbid that they shall be made drunk and re-enlisted while in that condition to save my Coloneley.

CHAPTER 20.

VETERAN FURLOUGH.

At the end of the Red River campaign the regiment went home on veteran furlough via the Mississippi river, Cairo, Chicago, Cleveland, Albany and Pittsfield back to Boston, whence they had sailed via the ocean for New Orleans. I accompanied the regiment.

FANUEL HALL.

We were received in Fanuel Hall by the Mayor of Boston and the Adjutant-General of Massachusetts, Governor Andrew being out of the city, in the presence of a large audience. In response to addresses of welcome from those two gentlemen I made a few remarks, which were entirely impromptu, and were well received by the audience and the regiment.

I then went home to see my mother and the rest of my relations who were there. Two brothers were absent in the Union army, and a third, my brother David, was lying there at home wounded, fresh from the field. My brother, Corp. William Harrison Gooding, a braver soldier than whom never lived, was in the hospital, wounded, at Covington, Ky. On one occasion he captured two soldiers of the enemy, one immediately after the other, by leveling his revolver on each as he appeared in sight, and demanding his surrender, and took them both to his regiment as prisoners of war, a feat not often performed by one soldier. For this he was promoted to a corporality. He ought to have been promoted to a captaincy. I took my sister Vira, and my niece, Flora Howard, now Mrs. Dr. Martin, of Greenfield, down there to see him, and brought him up home to Greenfield. He was Postmaster of Greenfield, and also a clerk in the

Postoffice Department at Washington during the administration of President Johnson.

My brother Lemuel, a lawyer of the finest legal mind, who had also been after the Morgan raiders, was also at home. He was Recorder of the county, Circuit Attorney, and a candidate for Circuit Judge. The few days I was there I received the Chapter Degrees of Masonry, over at Knightstown, under special dispensation.

Canby sent word, through Indianapolis friends of his, that he would have me promoted if I would come back to his department. I returned to New Orleans, down the Mississippi river. He then assigned me to the command of a cavalry brigade at Baton Rouge, but did not have me promoted as he had promised.

In November following I was mustered out of my colonelcy, along with the major, because my regiment had not re-enlisted enough men to entitle it to a colonel and a major. As a captain of the regular army, I was assigned to duty inspecting troops. At Fort Bridger, in Utah, before the war, Gen. Canby was unfortunate in an unpleasant report being started about him. Capt. Shunk, who wronged me so greatly at West Point, brought to that department a report of that story. Canby heard of it and jumped at the conclusion that I must have brought it there, as I was stationed with him at Fort Bridger before the war, he not knowing that Shunk brought it to that department. Canby sent one of his staff officers to tell me if I did not come to him and deny that I had brought that report down there he would not recommend me for promotion. Believing that Canby would have too much sense to send such a message to me by one of his staff, I paid no attention to it, and Canby refused me my right to promotion, at which the officers of the department were indignant. Capt. Shunk, feeling that I had been greatly wronged by his indiscretion, in speaking of that matter down there, did not go to Canby and acknowledge that he was the man that brought it there, but resolved to accompany me to Washington City and

tell the authorities there why Canby had not recommended me for promotion, and thus see himself that I was promoted. The first of March, 1865, I asked to be ordered to report to the Adjutant-General of the United States Army at Washington, D. C. The order was given me, and on the seventh day of that month I left New Orleans and proceeded up the river for Washington. Capt. Shunk accompanied me up the river as far as Morganza, where a telegraphic order from Gen. Canby intercepted him and forced him to return to New Orleans, to prevent him from accompanying me to Washington and doing what he had intended to do there.

Prior to this Gen. Ulysses S. Grant had already gone from Vicksburg and won his glorious victories of Lookout Mountain, and Mission Ridge, in Tennessee, had been made Lieutenant General in the Regular army, and Commander-in-chief of all the Union armies, and fought the desperate and bloody battles of the Wilderness, Spottsylvania, Cool Harbor, and had driven Lee into his works at Richmond, proving that everywhere he went victory came to the old flag; for he never was defeated. He captured and paroled more soldiers than were ever captured by any other general that ever lived.

When I arrived at Washington Gen. Grant was at City Point besieging Lee, so I went to Gen. Hallack's headquarters and called on Col. John C. Kelton, intending, after some preliminary talk, to tell him that I was then ready to accept a Brigadier-Generalship in the Corps d'Afrique in order to get back into the field with a command, so I could do more fighting for my country. But before I reached that point Kelton provoked and tantalized me into writing out my resignation, placing a pen, ink and paper in front of me, on a stand that he had previously placed there for that purpose. I did not tender it, and was just going to tear it up, when Kelton quickly picked it up off the table and taking it in the next room, in a few moments returned and handed me a certificate, which stated that my resignation had

been accepted by the President of the United States. He told me that Gen. Halleck had accepted my resignation, and abused him for doing so, saying that Halleck would never accept the resignation of a worthless officer, but would that of a good officer like myself. He seemed very indignant toward Halleck. Having been made to believe that the authorities had, for nearly two years prior to that time, refused to accept resignations from regular officers, I had no idea my resignation, involuntarily written out, would ever be accepted, and never intended that it should be accepted. The next morning I went back to withdraw my resignation, but Kelton tantalized me about it and caused me to leave the room in anger without doing it. Kelton falsely told Halleck that I had gone away without waiting to learn whether my resignation was accepted or not, and finally had me put in the Army Register of the first of January, 1866, as having resigned from the army, when my resignation had not been accepted, and never was accepted, and subsequently had false records made in the War Department to try and hide his dishonorable trick. Kelton's motive for his trick and dishonorable conduct was, as he stated, that he had been told that I had been abusing him down in the Department of the Gulf. That was an unmitigated lie, for I felt kindly towards Kelton and had not been speaking of him in any way; and he had not sense enough to ask me whether it was true or false, but went on and did me that great wrong by doing that dirty work, having already once defeated my promotion and deprived the service of a good officer, who had been educated by the Government for service in the Army, who was fresh from the field and battlefield, where his life had been constantly in danger from the enemy's bullets, while Kelton had been out of the way of the bullets, seated on a cushion seat in the War Department playing with papers.

Had some officers who knew all the facts at the time done their duty Kelton would have been dismissed from the Army on a charge of "Conduct unbecoming an officer and a gentlemen,"

for it is no excuse or defense for any officer to lay aside his own honor as an officer, and a gentlemen, to lie and do dishonorable tricks to injure another officer, because he has been told that that officer has been abusing him, whether he has been told it truly or falsely.

It is to be hoped that no such things will ever occur again in our Army, and to prevent it from ever occurring again is my object in giving these facts.

I then went home a sadly disappointed man. I arrived at home just in time to join with the people in rejoicing over the surrender of Gen. Robert E. Lee and his army to Gen. Grant, which occurred on the 9th of April, 1865, at Appomattox, Va., and which was practically the end of the war. All the other surrenders soon followed as a natural consequence of Lee's surrender.

EFFORT TO COMPROMISE.

In February, about six weeks before the surrender of Lee to Grant, President Lincoln took William H. Seward, his Secretary of State, with him on a boat down to City Point, where they asked Jefferson Davis to meet them under a flag of truce to try and see if they could not agree upon a compromise that would stop the war and restore the Union. Mr. Davis refused to meet them, but permitted Alexander H. Stephens, Vice-President of the Confederacy, who had years before the war served one term in Congress with his Whig brother, Mr. Lincoln, to meet them and take along with him some others. Mr. Lincoln wanted them to lay down their arms, return to the Union and take pay for their slaves and let them remain free, as he had declared them to be by the Emancipation Proclamation. It is believed that Mr. Stephens was willing to accept those terms of compromise, but Mr. Davis flatly refused to accept them or any other terms of compromise, doubtless still hoping that they could gain the in-

dependence of the South. Mr. Lincoln wanting to compromise was calculated to cause Mr. Davis to think that way.

On the part of Mr. Lincoln it was a mistake to want to compromise, for if his offer had been accepted the first great question settled by the war would not have been settled: That the Constitution could be enforced as the supreme law of the land, even when eleven States tried to prevent it. That question had to be settled and that was the proper time to settle it.

On the part of Mr. Davis it was a mistake not to accept the offer of compromise, for had he done so they would have received pay for their slaves and would have escaped being conquered.

Gen. Grant had not been consulted about that proposed compromise, and when he heard what Lincoln and Seward were doing down there he told Lincoln that there was no occasion for him to want any compromise from them, as they would all have to surrender within a few weeks. Mr. Lincoln was delighted at this good news, which was all realized within ninety days thereafter, and the Union was gallantly restored by the army, and great was the rejoicing by the loyal people throughout the land as soon as Lee surrendered to Grant, for they knew that would cause all the rest to surrender. Only five days thereafter, the 14th of April, President Lincoln was assassinated, at the age of fifty-six years, by John Wilkes Booth, and our rejoicing was changed to grief.

Booth was a son of the great actor, Junius Brutus Booth, who died before the war, and brother of the still greater actor, Edwin Booth, who was a Union man, and died only last summer.

The great actor, Joseph Jefferson, and the distinguished actress, Laura Keane, were playing "Our American Cousin" at the time President Lincoln was seated in the lower inside box with his wife, Maj. Rathborne, of the Army, and Miss Harris, daughter of Senator Harris, of New York, when Booth slipped into the box from the rear, and while they were looking intently at the playing on the stage, shot the President in the back of the head

and then forced his way in front of him and jumped out of the box onto the stage, and flourishing a bowie knife on high, shouted, "Sic Semper Tyrannis," and then ran off the stage and out the back way into an alley and mounting a horse, in company with a mounted co-conspirator made his escape across the east branch of the Potomac down into Maryland and across the Potomac into Virginia, where Boston Corbett, a Union soldier, shot him in a barn a few days later, from the effects of which he he died in a few days.

The plan was to shut off the gaslight in the theater so as to enable Booth to escape across the stage and out the back way without being seen, but the conspirator who was assigned to that duty failed to perform it, and as Jefferson and Laura Keane both knew Booth well they recognized him and told who he was, and in that way it was made known that he was the man that assassinated President Lincoln. Booth's exclamation was silly for there was no tyranny in Lincoln.

Sunday, the 30th of April, Lincoln lay in state under the dome of the old State House in Indianapolis. Trains on all the roads carried people to view his corpse. The people went in at the south entrance of the State House, viewed the corpse, and then passed out at the north entrance. It was said at the time that not less than one hundred thousand people viewed the corpse. I passed through and took a good look at it, and still remember how it appeared. It was embalmed, and death had made but little change. His nose was slightly pinched by death, and his lips were parted just enough to show a very beautiful set of regular teeth. He had a magnificent suit of black hair. I passed the summer in Indiana, and went back to Washington in November.

CHAPTER 21.

IN CIVIL LIFE.

In the Presidential canvass of 1864, on account of his great ability as an orator and a canvasser, and the fact that he was the greatest war Democrat in the State, the Union party, which consisted of Republicans and war Democrats, placed my brother, David S. Gooding, at the head of its electoral ticket. In company with Andrew Johnson, who was also a war Democrat, and the candidate of the Union party for Vice-President, he and Johnson, as war Democrats, canvassed Indiana, calling on all Democrats, and everybody else, to stand by the Union, and to vote the Union ticket. Accordingly, soon after Johnson was sworn in as President, after the assassination of President Lincoln, he appointed him United States Marshal for the District of Columbia. This office, from Washington down, was always given to a close personal, as well as political, friend of the President. The Marshal was regarded as on the personal staff of the President. He stood by the President at all receptions, and introduced the people to him, and when the President traveled, he traveled with him. He was often consulted by the President on great political questions. The official duties of his office, with the exception of signing his official reports, etc., were performed by his deputies. One of his deputies had charge of the Supreme Court of the United States. That position my brother asked me to accept. I refused, but on being urged by him, and thinking that it would give me a good chance to hear legal questions argued by the greatest lawyers of the land, I finally accepted. I had taken Blackstone's commentaries to the frontier with me before the war, and commenced the study of law, as a matter of

general information. Sitting at the Marshal's desk, and hearing legal questions argued by the ablest lawyers of the Republic, was a pretty good law school, and on that, and with what reading I did, I applied for and was admitted to the bar of the Supreme Court of the District of Columbia. I then practiced law in Washington. I got just enough practice, civil and criminal, to give me an idea of what the practice was. While there I was made a Brigadier-General, U. S. Vols., to date from the 13th, day of March, 1865; and on the recommendation of General U. S. Grant, I was made a Major-General by Brevet of United States Volunteers, "*For gallant conduct in the assaults on the enemy's works at Port Hudson, in 1863, and gallant and distinguished conduct throughout the Red river campaign in 1864.*"

A young lawyer by the name of Stewart, from Rushville, Indiana, one day came to me and proposed that we, and some others, hold a meeting in Indianapolis and start a Presidential boom for Gen. Grant. This was before the politicians had begun to boom him for that office. Stewart proposed that I should make the speech on the occasion, and wind it up by placing Grant in nomination for the Presidency. I agreed to do so. Stewart then went to Grant, and told him what we were going to do. Grant agreed to it, but suggested that Stewart had better get my brother David to make the speech, as he was a good speaker and a politician, and I had never been anything but an army man, and probably could not make the speech. Stewart insisted that he wanted an army man to make the speech, and that I would be able to make it. So Grant agreed that I should make it. Stewart then suggested that he and Grant call on me and talk with me about it. Grant told him that he was going to attend the trial of John H. Surratt, charged with having been in conspiracy to assassinate Lincoln, one day, and that they would then call on me at my office in the City Hall, but would say nothing about it then, and when I should subsequently call on him he would talk to me about it. Grant and Stewart did call on me during the Surratt

trial, but found me in front of the City Hall, where we had some talk, but nothing relating to his boom. Stewart came to me afterward and told me that it was all right with the General, and for me to go up to his headquarters and talk to him about it. I told my brother David what I was going to do, and he promptly informed me that I could not make good enough speech to do that, and, besides, that he was afraid President Johnson would get after him about it, as I was his brother and Johnson and Grant were unfriendly at that time. Fearing that I would make a failure in trying to make the speech, I concluded to wait for Stewart to come to see me again, as I did not know where he was stopping, and then tell him that I doubted my ability to make the speech, and for him to explain it to the General, and tell him that I would help the boom quietly. As Stewart never called on me any more, I concluded that he and Grant had given up the idea, so I never went to see the General about it. I have since learned that Grant expected me, and, as I did not come, told Stewart that they would drop that, and he would put him in the army, which he did soon after. Later the politicians in both parties began to want Grant to run as their candidate. Before the war he was a democrat, and during the war was supposed to be what was called a war Democrat. Some of the Indiana Republican politicians feared that they would not be able to carry that close State even for Grant, if he ran as their candidate, without the assistance of David S. Gooding, who was the greatest war democrat of that State. Whether the war Democrats were going back to their old party, now that the war was over, or were going to continue to act with the Republicans was a very important matter to the latter.

Some of the Indiana Republican politicians were anxious to learn whether Judge Gooding would help them to carry Indiana for Grant. Instead of asking him, they hit on the plan of sounding me, thinking that I, being his younger brother, would reflect

his opinions. So some of them got me in the room of Gen. John A. Logan at Williard's Hotel one evening. Logan laid down on the sofa, and began to talk about Grant, and saying that if he did declare himself pretty soon and tell whether he was a Republican or not, little Phil. Sheridan would beat him with them, and so on, while the others watched my countenance to see how I took it. They concluded from the expression of my countenance that I was for Grant, although I said nothing, and therefore concluded that Judge Gooding would help them, but were very much surprised when the campaign came around and I supported Grant and my brother supported his Democratic competitor, Horatio Seymour.

Feeling that I would like to participate in the canvass, if I could make a good enough speech, I studied what I supposed would be the proper thing to say, but did not reduce it to writing, but got it well fixed in my memory without it. I told a man at Greenfield that I wanted to go to an out township, and find out by trial if I could make a good enough speech to be delivered in the Court House in Greenfield; and I wanted him to go with me, and to listen to me, and tell me whether it was good enough to be delivered there.

He took me out to the little village of Cleveland, and there in the school house I made my first political speech. As we rode home in a buggy that night, he remained silent, and from that I thought he was going to condemn my speech. I finally asked him what he thought of it. He quietly said to me: "You will do to speak in the Court House."

The next Thursday night I spoke in the Court House, and my friends told me that I would do to speak anywhere. So I went to New York, and the National Republican Committee sent me to canvass California for Grant and Colfax. In that canvass, the first in my life, I made a very fine reputation as a political speaker. I was accorded that by Hon. Henry Egerton, California's greatest orator. I spoke along with him. I came by it

honestly, for in Indiana my father's family had been called a family of orators.

I went to California by way of the ocean, crossing the Isthmus of Panama, and returned overland to Washington. I stopped two days in Salt Lake City, and had an interview with Brigham Young, the head of the Mormon Church. I stopped in Indiana, and took my mother and sister Vira on to see the capitol of our country.

We all went to Grant's Inaugural Ball. My mother was said to have been the finest looking old lady at the ball. Gen. Grant sent word to me to bring my mother and introduce her to him, and be of his party there. I left that to my brother David, and went to looking after Miss Minnie Chandler, the good and noble daughter of the very distinguished Senator Zachariah Chandler. She married Eugene Hale, now a distinguished Senator from Maine.

President Grant requested a Senator to say to me that he would place me back in the army if I would go. The Senator entrusted that to another, who betrayed his trust.

President Johnson had been lied out of appointing me a Colonel in the regular army, after he had fully made up his mind to do so, as he had been told by officers that I had not been treated right and had not received justice. An officer who wanted to prevent me from receiving that appointment, went to the President and told him that I did not want it, that I wanted to remain in civil life and participate in politics. President Johnson said to him: "Go and bring him to me immediately, and I will find out from him whether he will accept it or not." He was a stranger to me, and came to me while I was walking rapidly and said something to me in a low tone of voice that I did not understand, and immediately walked away and then went back and falsely told the President that I had refused to come and see him about it. The President immediately sent another name to the Senate for that Coloneley.

President Grant, on learning these facts, investigated all the facts in my case and my military record, and declared that it would be no more than justice to me to make me Brigadier-General in the regular army, and directed his private secretary, Gen. Horace Porter, to go to my residence, in Washington, and tell me that he wanted to put me back in the regular army as a Brigadier-General. The secretary entrusted that to an army officer, who betrayed his trust, because I gave him an unwelcome look when he came to my room. I gave him that look because I thought he had not treated me right previously. He also sent word by two other men, that if I would come to see him at the White House he would appoint me a Brigadier-General, who betrayed their trust.

About this time Gen. McClellan heard how they were trying to beat me out of it, and said he hoped Grant would give that to me.

While Grant was trying to get it to me mean, men made me believe that he had gone back on me, and I left Washington and went back to Indiana.

On Decoration day I saw President Grant walking about the grounds at Arlington, alone with his little twelve-year-old daughter, who subsequently became the most distinguished belle Washington has ever had—the belle of the White House,—the beautiful and talented Miss Nellie Grant, an honor to her great father; and felt like going to him and talking with him, but did not. Had I obeyed the prompting of my own heart on that occasion, and gone to Grant, he would have explained it all to me, and the mean men could not have played their mean tricks on him and me, and all that has happened since would not have happened.

Grant then directed his private secretary to write to an army officer, who was on duty in Indianapolis, to tell me to come to him, in the White House, and he would appoint me a Brigadier-General. The wife of that officer had known me at West Point,

and told her husband to invite me to dine with them, and let her have the pleasure of delivering that letter to me. A young lady, who wanted to marry me, heard of it and told her father about it, and he told her not to let me know anything about it, for if she did I would get it and go into the army and she would not be able to marry me. So she sent a young lady friend of hers to ask the wife of that officer to withhold the letter and its contents from me, because she wanted to marry me and keep me at home with her. The wife of the officer withheld the letter and its contents from me, and her husband dishonorably permitted it.

Later, Grant instructed his private secretary to write to an ordnance officer, who was in command of the Arsenal at Indianapolis, to tell me if I would come to him that he would appoint me a Brigadier-General. That officer had an old maid sister living with him at the Arsenal, and he and his wife agreed that they would not let me have that letter or its contents unless I would let that old maid sister of his share the Brigadiership with me in the army. So they invited me to dine with them, out at the Arsenal; and the old maid sister looked sweet eyes at me with all her might, but as I did not respond to her, they dishonorably withheld the letter and its contents from me.

In 1870 my brother David ran for Congress in a district having more than two thousand Republican majority, he being a Democrat. My brother Clay, a cultured and accomplished orator, who distinguished himself for coolness and gallantry as an officer in an Illinois regiment, at the battle of Parker's Cross Roads, Tenn., during our late civil war, and who has since, as Chief Justice of Arizona, proven himself a great jurist, at the same time was running for Congress in another district containing two thousand Democratic majority, he being a Republican. They were both State Senators. My mother said if the boys could only change districts, they could both go to Congress. Clay was defeated, but David was elected by about thirty majority, but was counted out

by four majority. He contested the right to the seat, but was unjustly refused it by a strictly party vote in the House.

In 1872, dissatisfied Republicans organized the Liberal Republican party, and nominated Horace Greeley for the Presidency. The Democratic party endorsed that nomination, but Grant was re-elected. I voted the Democratic ticket, and thus found myself back in my old Democratic party.

On account of his vigorous support of the war for the Union, Oliver P. Morton, then still a young man, only ten years my senior, was called the great War Governor of Indiana, and was afterward a Senator from Indiana. Immediately after the election in 1872, Morton went to Grant at the White House and explained to him how I happened to support Greeley instead of him, and said to him, "As his record is good, do not let that ruin him, for I know that his heart is with the loyal people, and that he was only trying to help his brother in his race for Congress." President Grant took the same view of it that Morton did, and determined to renew his efforts to put me back in the army as a Brigadier General. So a short time before Gen. Canby was going out to assume command in Oregon, President Grant sent for him and told him that he had heard that he was going to stop in Indianapolis to see some relations of his wife, and that he wanted him to see me and explain to me that he had never gone back on me, and that I must not allow the course I had taken in the last canvass to keep me away from him, but to come to him at the White House and he would appoint me a Brigadier General. Gen. Canby wrote this to his relation, who met me on the street one day and said to me: "They want to put you back in the army." To which I said: "I shall not want to go back unless I can get something good." He replied: "When you hear what it is you will want it." I looked at him inquiringly, as much as to say, what is it, and he said: "I will let him explain it to you and then you will know that it is reliable. I will write you when he comes." From this I expected him to write to me an invitation to meet

Gen. Canby at his house when the General should come. I never received any letter from him, but saw in the Indianapolis Journal an announcement that Gen. Canby was in the city. I waited a day or two for a letter from his relation, and as I received none, concluded that Canby had told him that he did not want to see me. But in spite of that, I made up my mind to go out and see him and find out if he had any message for me from President Grant. I intended to go the next day, but that morning I saw in the Journal that Gen. Canby had left the city and gone on to Oregon.

During the war a Northern man, who was secretly a secessionist and sympathized with the South, and secretly did all he could against the Union cause, was called a Copperhead, after the venomous copperhead snake, meaning that he was a venomous snake in the grass, politically, seeking to secretly sting the Union cause. Some of them, however, were bold about it and were thrown into prison to keep them from getting up a rebellion in the North. The Copperheads were in a secret military society called the Knights of the Golden Circle. The Copperheads were disloyal. About the time Gen. Canby arrived in Indianapolis two Copperheads, who hated me on account of my loyalty, came up behind me and one of them said: "We are not going to let you get that good thing from Grant; if you attempt to go out to see Canby you will be lynched." I paid no attention to them; did not even look around to see who they were, and forgot what was said almost as soon as it was spoken. I was not deterred from going to see Canby by the Copperheads, but have already given the reasons why I did not go to see the General.

President Grant heard that the copperheads had prevented me from going out to see Canby, and was very indignant about it, and declared that he would see that they did not prevent him from giving that to me. Several months after I had forgotten all about Canby's having been in Indianapolis, President Grant decided to go to Greenfield with a special train, with one car for

soldiers dressed in citizens clothing and armed with revolvers, to prevent the copperheads from interfering with my coming to him. He was going to take me with him on the train, and tender me the Brigadier-Generalship, and take me to Washington with him, and there give it to me. He told Morton what he was going to do, and requested him to see that I was fully informed, so I would be ready for him when he came. Morton gave it all to his private secretary, and directed him to give it to me. He betrayed his trust, and wrote it to an extremely mean enemy of mine at Greenfield, who withheld the correct information from me and my friends. A short time before Grant came, a man came up behind me and played the whispering trick on me, making some reference to the coming of Grant with his special train, but in such a low whisper that it dropped off my memory the very moment it was heard and never came back. The morning of the day he was to come, I was told in a very mild voice that he was coming and that he would want to see me, but at the same I was told what caused me to think that my enemies at Greenfield would cause unpleasantness at the depot, and not knowing that Grant would have the soldiers with him, moved by a sudden impulse, I went to the station and took the morning train for Indianapolis, intending to see the President there. In the station there, I was told that nobody would be allowed to see him there, as they feared that there would be too great a crowd. I could not find out just when he would arrive, but had received a slight impression that he might stop a while at the Bates House. So late in the afternoon I was standing on Illinois street, looking over at the Bates House and wondering if Grant was over there, and was just going to go over and find out when some man came up in rear of me in the crowd where I was standing, and, in an intensely friendly voice, said to me: "Gen. Grant and his party are now down at the depot, and you go right down there now and you can get with them there." The sound of the voice was so intensely friendly that I did not doubt its

sincerity, and immediately went down to the station and hunted all around for the President and his party, but could not see any of them. I then looked all around to find his special train, but could not find it either in the station or outside of it, and therefore believed that it had not come.

There was but one train in sight, and that was the train for Greenfield, and it was just going to start, so I jumped on it and went out home, and in that way missed the President.

I have since learned that Grant was at the Bates House, and expecting me to come there to meet him as I did not meet him in Greenfield, at the very time I was standing on Illinois street and the intensely friendly voice told me that he was down at the depot. I now know that was a treacherous voice, and that the man to whom it belonged has since acknowledged that he was incited by envy to tell me that lie and play that trick on me.

As I heard no more about it, I soon dropped into my usual gloomy state of mind and forgot all about it. Grant had stopped and shook hands with the people at Greenfield, but as I did not meet him there or at Indianapolis, went on to Galena, his old home, and then returned to Washington by a different route. He was told a lie. He was told that I had been fully informed and had avoided him, because I did not want the appointment. There never was a greater lie told than that, for I would have given the world to have received that Brigadier-Generalship from President Grant. Justice to Gen. Canby requires me to say that I have since learned to a certainty that he was very anxious for me to get the Brigadiership and was very much disappointed that I did not come out to see him; and that he made his relation promise him that he would go out to Greenfield and tell me all about it. He did not come out to Greenfield to tell me about it, as he had promised Canby he would, and even when I met him on the street in Indianapolis he did not say even one word to me about it. He betrayed his trust outrageously.

I thought of going back to California to locate, but my brother

Clay urged me to locate in St. Louis, as it was sure to be the future great city of the continent, and as I felt that I wanted to be near my mother, who was growing old, I located there instead of going to California.

Among my old friends in Indiana, I am proud to number Benjamin Harrison, ex-President of America; Schuyler Colfax, Vice-President of America, under Grant's first administration; Henry S. Lane, American Senator, and also, ex-Governor Isaac P. Gray. I also desire to particularly mention my friend, Gen. Milton S. Robinson, a gallant officer in the Union army during our late civil war, an ex-Congressman, and, at the time of his death, Judge of the Court of Appeals in Indiana, as a gentleman of great ability, and the very highest sense of honor. I also desire to pay the tribute of my grateful heart to that noble patriot, John Q. Hatfield, who saved my life from the copperheads at the Knightstown Fair, and was subsequently murdered by them, by secret poison in his food, on account of it. And I would also be recreant to my own heart if I did also mention my good friend, James H. Hunt, editor and proprietor of the *Cambridge Reveille*, a cousin to my mother, in whose office I learned to set type when I was a boy. His untimely death removed from this life a thorough gentleman, who was handsome in person, brave as a lion, talented and brilliant.

My brother David was regarded as the greatest Democratic orator in the State. Gen. James Shields, who was a hero of two wars and an American Senator from three different States, told me that he had never seen my brother David's equal before a popular audience but once, and that man was the great Stephen A. Douglas. A prominent member of Lincoln's cabinet told me that he had spoken with the finest public speakers in the country, and that none of them were equal to my brother David, that he could beat them all on the stump.

CHAPTER 22.

IN ST. LOUIS.

In St. Louis, where I knew but few people, I hung out my sign as an attorney-at-law, and was there some time before I met any one with whom I had ever had any particular acquaintance. One day, however, by chance, in front of the post office, I met Gen. John S. Marmaduke, late of the Southern army, who had been my class-mate at West Point, and treated me so meanly there. At his invitation we went and lunched together. A few days after he called at my hotel and asked me to come and take a room in connection with his own, so we could be together. This I did, forgiving him for his meanness to me at West Point, and we lived together as bachelors for four years.

On changing our location we drew cuts for who should have the front room. The choice was against him and he had to take the back room. In a day or two he noticed that a plaster cast of Abraham Lincoln was on the mantelpiece in his room, and a plaster bust of Jefferson Davis was on the mantelpiece in my room. He called to me and told me that I had better bring Davis into his room and take Lincoln into my room. On doing so I discovered a decided resemblance between Lincoln and Davis in the upper part of their faces and called his attention to it. He looked at them carefully, and agreed that there was a decided resemblance between them in the upper part of their faces.

While we were living together an invitation to attend a county fair in Illinois was extended to Jefferson Davis, ex-President of the Confederacy, by the manager of the fair. The war prejudice of the people there caused the managers to withdraw the invitation. This caused great excitement and severe criticism in the newspapers, resulting in a duel between two St. Louis editors

who had served in opposite armies during the war—Maj. Emery Foster, of the National army, and Maj. John N. Edwards, of the Confederate army. Mr. Davis was then invited to attend the county fair at De Soto, Missouri. I went with Marmaduke to De Soto, where we heard Mr. Davis make a speech to the people which pleased me very much.

It was substantially a Union speech, and that was why it pleased me so much. He said: "Let State-craft do what it may, the people of the great Mississippi Valley, from the frozen regions of the North to the genial clime of the Sunny South are one and will remain so forever."

Of course he meant that the slopes would go with the valley. I looked upon it as an indirect admission that he knew that secession was not right and that he had only been playing at a game of State-craft.

Sometime after he had spoken Mr. Davis was standing alone and nobody was in sight except two Southern men some distance from him. I started to go to him and introduce myself and be polite to him, when he clenched his fist and drew back as though he was going to strike me. I was very much surprised and astonished for I had not the remotest idea that he knew who I was, or why he should want to strike me when I wanted to be polite to him. The two men saw the situation and immediately ran in between us and stopped Mr. Davis. They knew who I was, although they were not personally acquainted with me, and told him that I had been invited there and had as much right there as he had. Still in a low voice he asked them to separate before him suddenly and let him get one blow ahead of me, and if the fight was not going right for him to separate us. I heard that and prepared to receive him, and waited for him to come, but he suddenly changed his mind, to the surprise of his two friends, and walked away. He was in bad health at the time.

We were afterwards introduced at the hotel by Marmaduke, who, hoping to mollify him towards me, told him that I was a

graduate of West Point. Mr. Davis being a graduate of West Point himself. He afterwards explained to his friends why he had acted that way towards me. He said while he was speaking he saw me paying very strict attention, and from my appearance he knew that I was an officer, and from the curiosity with which I looked at him he knew that I was not a Southern officer, and that my presence there had caused him to say what he did about State-craft, and he was afraid if it was published it would injure him with his Southern friends. His Southern friends prevented it from being published, and I said nothing about it.

From there we escorted Mr. Davis to St. Louis. I saw him in his room at the Southern Hotel and talked with him, or rather listened to his talk. When he left for the South I was the last man to bid him good-bye. He grasped my hand firmly, and said to me most cordially: "God bless you, God bless you, God bless you." When Jefferson Davis held on to my hand with a cordial grasp, and earnestly called on God to bless me, a National officer, three times, I felt that we had clasped hands across the bloody chasm, the war, and the Union was restored sure enough, notwithstanding the duel between the two belligerent editors, and under the inspiration of that glorious feeling, I wrote the following patriotic song:

GOODING'S
AMERICA.

America ! home of the free ;
Treads thy soil no slave !
Dear land of liberty,
Thy sons are all brave.
Wave on ! Wave on !
The old Flag forever.

No foe shall tread thy soil,
Nor alien thee slave !
No tyrant thee shall spoil,
For thy sons are brave.
Wave on ! Wave on !
The old Flag forever.

Happy land of the free,
Thy stars are all bright ;
My heart I give to thee,
Guard thy sons the right.
Wave on ! Wave on !
The old Flag forever.

These words were set to strong martial music by Prof. Alfred G. Robyn, of St. Louis, and a few copies printed for circulation among my personal friends. It was sung before the reunion of the Army of the Tennessee, in the People's Theater, and brought the house down, and was encored. It has never yet been placed on sale.

SHERIDAN'S RIDE.

At this reunion of the Army of the Tennessee were Generals Sheridan, Sherman, Hazen, and others who distinguished themselves during the war. The two greatest features of that patriotic occasion were the splendid singing of my song, Gooding's "America," by Joseph Sailer, soloist and a chorus led by Philip Branson, and the recitation of "Sheridan's Ride," by Charles Pope, the actor and the proprietor of Pope's Theater, in that city.

The poem is descriptive of Sheridan's rapid ride of twenty miles from Winchester, Va., to get to the battlefield of Cedar Creek and turn a defeat into a glorious victory. On that occasion Pope proved himself a great recitationist. As he recited the poem the first time he mentioned the name of Sheridan the soldiers and citizens present, packing the house to overflowing, greeted it with a vigorous cheer. And when he mentioned it next, saying "Sheridan only fifteen miles away," the cheer was louder, and when he said "Sheridan only ten miles away," it was louder still, and when he said "Sheridan only five miles away," the cheers were still louder and longer, and when, turning and pointing toward Sheridan, in all the power and eloquence of his voice he said, "Sheridan into the Fight," the audience sprang to their feet and in thunder tones sent up tremendous cheer after cheer, till I thought they never would stop; and, patriotic reader, it would have done your soul good to have been there and heard those tremendous cheers, and in the midst of all of it seen Sheridan spring to his feet and cordially grasp Pope by the hand, and then heard the tremendous cheers that went up and witnessed the tremendous enthusiasm of that patriotic audience.

Soon after I went over to St. Louis, President Grant wrote to a distinguished General in that city to see me and tell me to come to the White House to him and he would appoint me a Brigadier General. That General met me on the street and gave me a very cordial invitation to call at his office, and also at his residence, but said nothing to me about Grant's letter. He, however, showed it to an ex-army officer and requested him to tell me about it. That ex-officer told another ex-officer with whom I was living at the time to tell me, but his envy was so great that he could not tell me, and went to trying to have me secretly murdered by poisoning to keep me out of it. That envious and treacherous character was the meanest Marmaduke. Later President Grant wrote to me one of the very finest letters that was ever written by any man and enclosed it in a letter to the same General to whom

he had previously written, directing him to deliver it to me. He showed it to several other men instead of delivering it to me, and the fact that he had it became known to nearly everybody but me. He had a marriageable daughter at his house, and a young Brigadier in the Regular Army was considered a good catch for any young lady, and I had not called, notwithstanding he had invited me to call. But in spite of these facts, he made up his mind to deliver that letter to me and brought it with him to do so to a Camp Fire of the Grand Army of the Republic that was held in Turner Hall one night. He showed the letter to several of the comrades and told them if my speech in response to the toast, "Loyal Women," suited him he was going to deliver it to me, and if it did not suit him he was not going to deliver it to me. My speech suited him and all the rest of them very much, with the exception of one expression I used, and that was: "Of our war, death to its prejudices and immortality to all its glorious memories." This patriotic sentiment offended him very much, and he got up and replied to me, denying that there was any war prejudice, when he was full of it and it was oozing out of him at every pore of his skin. He did not deliver the letter to me and did not give me any information concerning it. All the other comrades followed his example and gave me no information concerning that letter or its contents, notwithstanding I was their comrade. Later he was going to move away from St. Louis and played the whispering trick on me. He came out to the Fair Grounds, and in the grand stand at the race track took a seat some distance from me. I went and took a seat alongside of him and began to talk to him about Grant. A man came and said to him, "General, some friends of yours want to see you right away, over here." As he was walking away from me he said to me, back over his left shoulder, in a *very low voice*: "I have a letter for you from Grant." I went to where his office had been and found that he was not there and concluded that he had moved very suddenly. In a few days I heard that he was still in the

city, and went to his residence in the evening, but there learned that he had moved away from the city. I was greatly disappointed, and the gloom that spread over my mind caused me to forget all about it.

Marmaduke tried to get me to admit that secession was right, and I refused to do so, and told him that it was wrong. He then told his Southern friends that I was not a friend to the Southern people, and excited their war prejudice against me and got them to withhold from me all information concerning the intention of Grant to appoint me a Brigadier. Later a Union man who owned a newspaper, but also owed for it, was going to explain it all to me in a way that I would fully understand it and would not forget it, and would act on it and go and get it. But a man from California came to that city and said I had applied a certain offensive expression to the Southern people in one of my speeches in that State when I was canvassing it in 1868. That was a lie. I had never applied that term to the Southern people, but the lie suited the purpose of a Southern Colonel who wanted an organ to advocate him for Congress. This was Col. Slayback. He went to Pulitzer and got him to promise not to tell me about it on condition that he would raise him money enough to pay off his mortgage on his newspaper, the Post-Dispatch. Slayback then went around among the Southern merchants and told them that I had applied that offensive term to the Southerners, and this excited their Southern prejudice against me and got them to put up twenty thousand dollars to prevent me from getting the Brigadiership. He got Pulitzer and another man to play the whispering trick on me on the train, so I could not hear them, and then Pulitzer to go to President Grant at the White House and tell him he had explained it all to me and that I had told him that I did not want it. That was all a lie. As the Southerners built a Club House above the city on the bank of the river and tried to get me up there to push me into the river and drown me. Pulitzer got the money and demanded twenty thousand dollars more of

Slayback on penalty of exposing him and all the rest of them to me and helping me to put them through under the law, and got the additional money, making forty thousand in all, and in that way got the foundation of his present fortune. He is now rich, owning the Post-Dispatch of St. Louis and the New York World. Slayback was supported by the Post-Dispatch for Congress, but was defeated and finally was killed in the editorial room of that paper by its managing editor, John A. Cockerill, who shot him through the heart.

Different motives prevented men from telling me I could get that Brigadiership. The Southerners would not tell me because I would not admit that secession was right, when I knew it to be wrong. And the loyal men would not tell me about it because I was living with a Southern general.

At Greenfield poor John Crush, a Union man, who had known me from my childhood, was murdered by a copperhead to prevent him from telling me about it, and the fact that he was murdered was concealed from me.

In St. Louis, Maj. Stark, a Southern officer, and poor Max Mierson were murdered to keep them from telling me all about it. And all of this reminds me that war prejudice began to pursue me the first fall of the war. Sargeant John Mix, of the 2d Dragoons, was stationed at Fort Laramie when the war came on and got a leave of absence and came to Gen. McClellan's headquarters in Washington City and reported to the general how all the officers at Fort Laramie stood on the Union question. Mix told him that I, the youngest officer at the post, was standing up manfully for the Union against the old officers and was eager to fight for the old flag. On the report of Mix and Sargeant Miller, who came in with him, which was confirmed by Capt. Starr, of the 2d Dragoons. Gen. McClellan struck the name of Capt. John McNab from the roll of the Army for disloyalty. McNab was disloyal and everybody at the post knew it. There were three classes of officers in the Army at that time:

First, those who were truly loyal and eager to fight for the Union; second, those that were disloyal and ready to fight against it for their States; third, those that were disloyal, but wanted to remain in the Army and hang on to their salaries, and get duty where they would not have to fight for the Union. There were a few Southern officers who were Union men at heart, but went at the last moment with their kindred and their States. Gen. Robert E. Lee, and Gen. James Longstreet, and Gen. Bernard E. Bee were supposed to be that kind.

Gen. McClellan's policy was to strike all disloyal officers who did not resign and go South from the rolls of the Army and then let them go South.

President. Lincoln's policy was the reverse, to let them hold their positions to keep them from helping the South. It did not occur to his mind that they might help the South by sending information to it.

When I arrived at Washington with the troops from Utah Gen. McClellan inquired of the other officers who called to pay their respects why I did not come along with them. They told him that I did not happen to be at the hotel when they started to come to him. The real reason was that some of them were disloyal and they were afraid that when that subject came up that I would tell on them right before him. I called to pay my respects to the General, but each time he was across the Potomac looking after the Army of the Potomac, that he was then organizing. From what he had heard of me McClellan said I would make a fighting general, and therefore decided to make me a Brigadier-General of United States Volunteers, and sent his Chief Engineer to Willard's Hotel one evening to tell me to come to his headquarters and he would give me that appointment. His Chief Engineer came, but did not deliver his message. His excuse was that I had never called on him and did not come and shake hands with him as soon as he entered the rotunda. I went to him and shook hands with him just as soon as he had gotten

through greeting some other officers to whom he turned before I could greet him. His real reason was envy. He did not like the idea of a young officer, whose age was only about one-half of his age, receiving the same rank that he held. What lying report he made to Gen. McClellan I have never heard.

When Edwin M. Stanton was appointed Secretary of War he and Gen. McClellan received the officers of the Regular Army. We simply marched by them and shook hands with them. The General gave me a very welcome look and a very cordial grasp of the hand.

The General soon sent his Adjutant-General to me at Willard's one evening with the same message that he had sent by his Chief Engineer. He did not deliver the message, but simply said: "Will be glad to see you at headquarters," but did not say who would be glad to see me there. I called there one afternoon and the General was out, and I never went back. His noble wife, who was a tower of strength to the Union cause, then requested a lady friend of her's, who knew me well, to bring me to call on her New Year's Day, intending herself to tell me to go to the General's headquarters and he would make me a Brigadier. The lady told what she was going to do, and some old officers, who were very envious of so young an officer receiving a Brigadiership and thought that rank ought to be reserved for the old officers, went to the lady and got her to excuse herself from seeing me that day and not to take me to call on Mrs. McClellan. At that time I did not know of the arrangement of Mrs. McClellan and that lady and the trick those old officers played.

At that time Capt. McNab was trying to be restored to the Army, and the Adjutant-General of the United States Army, Lorenzo Thomas, directed Col. Julius P. Garesche, who was an Assistant Adjutant General, to see me and inquire as to the loyalty of Capt. McNab. Garesche sent an invitation to me to come to his residence, which I did, one evening, and after our inter-

view he directed me to go to the Adjutant General's office the next morning. I went, and Gen. Thomas, after questioning me about McNab, ordered me to report him in writing to him, which I did in obedience to his order. A few evenings subsequent I was visiting Senator Harlan and his family at the National Hotel, when I told them what I had done towards Capt. McNab, and how he used to come into the officer's room at the Sutler's store at Fort Bridger, more than a year before Lincoln was elected President, and say the war was coming, drink to the Southern Army that would invade the abolition woollyhead North; and how I had indignantly told him at the time if he felt that way about it he ought to resign from the Army and go South at once.

The Harlans were truly loyal and abolitionists, and Mrs. Harlan was very indignant at Capt. McNab's trying to get back into the army when he was disloyal, and she, therefore, insisted on my going to the President with her husband and reporting Capt. McNab to him. I told her that I did not care about doing that, but as she insisted on it I consented, and the next night after midnight Senator Harlan and I had an interview with the President. We all three stood up doing the interview, and Harlan explained to the President, but not fully, how McNab came to be stricken from the rolls of the army. He replied that in such cases the presumption would be against the restoration of the officer, but, notwithstanding that, his manner, I thought, indicated that he might restore McNab, and as the recollection of how he used to goad me on the Union question at Fort Bridger came up just then a sudden impulse caused me to step up close to the President and say to him firmly, if you restore him I will resign, for I will not serve in the same regiment with such a traitor.

There must have been something in the tone of my voice to cause the President to mistakingly think that I thought he was not as loyal as he ought to be, for he suddenly drew back as though he was going to strike me and then acted as though he was going to kick me. I stepped back one step and faced him,

and Senator Harlan quickly stepped in between us. He begged him not to strike me but Lincoln ordered him to get out of the way, and told him if he did not he would strike him. Harlan implored him to control himself, but he declared that he would relieve McClellan from the command of the army and strike Gen. Thomas and me from the rolls of the army the next morning. Harlan said to him: "I know the temper of Congress, and if you do that Congress will remove you from the Presidency, and make McClellan dictator, and I will help them." "What!" exclaimed Lincoln, "is there such feeling as that in Congress?" "Yes;" said Harlan, "there is considerable of it, and if you do what you say you are going to do, they will do it." We then left the White House, and Lincoln refused to shake hands with me as I left.

The next morning Harlan went back to see him and explained to him more fully, telling him how Capt. McNab used to goad me on the Union question at Fort Bridger and drink to the Southern army that would invade the abolition woolly-headed North. When President Lincoln heard this he was very sorry that he lost his temper the night before and was pleased with my conduct, and told Harlan to bring that young officer again to see him. Had Harlan done so, Lincoln would doubtless have appointed me a Brigadier-General, as Gen. McClellan was wanting to do at that very time.

Capt. McNab was not restored. He was from Vermont, and was, therefore, against his State, as well as disloyal to the Union, for that State was for the Union all the time.

Justice to McClellan requires me to state that he never wanted to be dictator, and all talk of that kind was entirely against his wishes. It was the talk of impatient men, and there never was any occasion for it, for Lincoln was doing as well as any President could have done.

Garesche was disloyal, and he and some other disloyal officers, who were on duty in the War Department, concluded that they

would prevent me from getting that Brigadier-Generalship from Gen. McClellan, and have me sent as far away from Washington as possible. So Garesche got me the Colonelcy of a Massachusetts regiment that was ordered on the Butler-Farragut expedition against New Orleans, to carry out his purpose. I went to the residence of Garesche and bade him good-bye, and thanked him for the Colonelcy, not knowing that he had only gotten it for me to beat me out of a Brigadier-Generalship.

I went to Boston and was immediately commissioned Colonel of the 'Thirty-first Massachusetts Volunteers, by Governor John A. Andrew, who was then known as the great War Governor of Massachusetts. In the evening I went into the billiard room at the Parker House, where Lieut. George W. Vanderbilt was playing a game of billiards. He at once came to me and said: "Old fellow [although I was a young fellow], I am mighty glad to see that bird on your shoulders," pointing to the eagle, that patriotic bird of our country; and went on to say, "I have something I want to show you, up in my room, and have a talk with you about it; you can wait till I get through this game of billiards, can you not? I said "yes;" and he went on at his game of billiards. An officer of my regiment urged me to step into the restaurant part of the hotel and have a French rarebit with him. On my return to the billiard room, I found that somebody had taken Vanderbilt away. The next day Gen. Butler took me out to Lowell with him, and introduced me to the officers of my regiment. Some of them had learned that a letter had been received in Boston by Vanderbilt, asking me to return to Washington and accept that Brigadership, and not wanting their then Lieutenant-Colonel to become Colonel fixed up a plan to prevent me from hearing the news. When we went to Boston with the regiment, they had me mounted on a horse immediately and had us march through the streets of Boston to the ship, to keep me from meeting Vanderbilt. They went to the Parker House and paid my bill there, and brought my trunk on board the ship, and

had the ship steam out of the harbor that afternoon. While this was transpiring, Vanderbilt was running about the Parker House, Butler's headquarters and other places, trying to find me to deliver that letter to me, which was from McClellan's Adjutant-General, by the General's order. And that is the way I missed it then.

Vanderbilt and I had been friends at West Point. He was then in bad health, received a sick leave, went to Paris, France, and died there during our war. Vanderbilt was a son of old Commodore Vanderbilt, the founder of the now greatly rich Vanderbilt family of New York. He was a gallant young man, and had he retained his health, I can say of him what McClellan said of me—he would have made a fighting General.

When the loyal officers of the War Department learned of the trick that Garesche had played on me, they had him ordered into the field, where he was killed at the battle of Murfreesboro, Tenn., by a cannon ball carrying away his head. Not knowing about the trick Garesche had played on me, I wrote to him and directed my letter to the War Department, supposing him to still be there, asking him to have me ordered with my regiment to the Army of the Potomac. My letter was forwarded to him and he wrote to Gen. Halleck to have me appointed a Brigadier General, and ordered to the Army of the Potomac, just before he was killed, and speaking of me in the highest terms.

The disloyal officers not knowing that Garesche had done this determined to prevent my promotion, and have me thrown out of the army, and by telling Kelton a lie got him to play the trick on me that he did to unjustly throw me out of the army. The lie they told Kelton was that I had been abusing him down in our department, and he was fool enough to believe it and played that dirty trick on me without giving me a chance to say whether it was true or false.

When President Grant learned all these facts he determined that disloyal officers should not keep a loyal officer out of the

army, and after a thorough investigation of my military record decided that I had won my right to a Brigadiership in the regular army, and that is why he wanted to give it to me. He also said if I had only had the same opportunities he had I might have done as well as he did.

This indorsement was confirmed by those distinguished Generals McClellan, Meade, Sheridan, Canby, Weitzel, Hazen, Jeff. C. Davis, John M. Corse, and Emory, all of whom wanted to see me placed back in the army with that rank, and all of whom knew all about my military record and knew me personally.

Having suffered so greatly by being persecuted by war prejudice for thirty-three years, I exclaim, with malice toward none with charity for all, of our war death to its prejudices, but immortality to all its glorious memories.

While I have always been intensely loyal I have never had any personal feeling or prejudice in it against those who have differed with me on the war questions.

In the spring of 1884 Gen. John S. Marmaduke was an aspirant for the Democratic nomination for the Governorship. There were quite a number of aspirants in the field against him. I was also an aspirant, and hoped to be nominated as a compromise candidate. On taking a tour through the State I discovered that he was going to be nominated, but that there would be dissatisfaction with his nomination. Such was the case. The Republicans and dissatisfied Democrats held a State convention and nominated a fusion ticket. They also made a fusion platform, in which they denounced the Southern element in the Democratic party as having ignored, ostracised and persecuted Union men on account of their loyalty. The Fusionists made their fight entirely against the Southern element, and called on all Union men to support their ticket.

CANVASSED THE STATE.

I canvassed the state and defended the Southern element

against the assertions that they had ignored, ostracised and persecuted Union men on account of their loyalty.

At that time, however, I did not know that the secession merchants of St. Louis had given Pulitzer that forty thousand dollars to lie to the President and help to knock me out of that Brigadiership, because of their war prejudice against me, and had built that Club House on the bank of the river above the city to have me invited up there and murdered. Had I known it at that time and that Marmaduke, Arthur Lee, D. M. Frost and others had been trying to have me murdered by poisoning I would not have defended them against that charge. Everlasting shame on Pulitzer for selling out loyalty to disloyalty for a money bribe.

To their honor let it be remembered that Jefferson Davis and Gen. Beauregard both of whom met me at St. Louis and became my friends, on hearing of this unjust war on me did all they could to stop it and save my life, and that both of them wanted me to get the Brigadiership.

Mr. Davis having heard how Marmaduke, Arthur Lee and D. M. Frost and others, including A. R. Taylor and Tom Rudd, were trying to have me murdered by poisoning, wrote to Marmaduke ordering him to put a stop to it at once, and telling him if it was done he would expose it himself and see that all the guilty parties were punished for it, and thus saved my life.

I also advocated the election of Marmaduke to the Governorship and the return of Cockrell and Vest, two Southern men, to the Senate. And at the same time they were all three trying to have me murdered, because two years prior I had published a pamphlet in which I proved that secession was wrong.

Marmaduke had two secret arrangements made to have me murdered while I was canvassing the state for him and the democratic party. He also had an arrangement to have Gov. Crittenden murdered because he was a Union man and had beaten him for the nomination four years before.

Crittenden saved my life at Milan, and I saved his life at another town by going and filling his appointment.

Marmaduke, Vest and Cockrell had me poisoned in my food at Burlington, and I was only saved from death by the conductor of the train telegraphing ahead and getting a doctor to come on board and give me the proper antidote at the next station.

Hon. James N. Burns, M. C. from the St. Jo. District, a Union democrat, hearing of this attempt to murder me by those three disloyal men, indignantly declared that he would see that I was made Governor and that he would run for one of those Senatorships himself. To prevent this Vest and Cockrell had him murdered by poisoning in Washington, D. C. Cockrell and Vest both confessed this to me, and there is ample proof of it independent of their confessions.

Marmaduke was elected by the skin of his teeth, and many gave me the credit for having saved him from defeat, as I defended him against charges that were made against him of a personal nature and called on all Union Democrats to vote for him, and set a good many Confederate Democrats right for him. He wanted me to take the Coal Oil Inspectorship, a lucrative appointment, and save up for both. To that proposition I would not agree. He reappointed me on the Police Board, where I had previously been appointed by Gov. Thomas T. Crittenden, where the salary was only \$1,000 a year, and where I expected to remain but a few months, when I expected something better, and had a right to expect it, from the National Government, but it never came.

But before Mr. Davis interfered in my behalf Lee and Marmaduke got the wife of Lucas Turner, a sister to Mrs. Mayor Francis, to murder him by poisoning to prevent him from telling me that they were going to have me murdered in the same way, to prevent me from getting the Brigadiership from President Grant. No handsomer nor nobler young man than Lucas Turner ever

lived on this earth. And I regret extremely that he lost life in that way.

How Lee and Marmaduke continued their conspiracy against my life, re-enforced by James L. Blair, David R. Francis and others will be told in the following chapters, under the head of the great conspiracy against Gooding and good government.

THE GREAT CONSPIRACY

AGAINST

GOODING AND GOOD GOVERNMENT.

CHAPTER 23.

Not then knowing about the many attempts Arthur Lee had made to have me poisoned, a short time before I was re-appointed on the Police Board I was in his office talking to him confidentially. During the conversation I remarked that if a man was Vice-President of the Board and given full power by the Governor, as was formerly the case, he would have an opportunity to make a reputation as an executive officer that could be used as an argument in his favor for Governor. Lee at once unjustly jumped at the conclusion that I wanted it as a stepping-stone to the Governorship; and that if I got the Governorship, he, Lee, could not beat me out of a certain widow who has a large fortune, and who Lee knew wanted to marry me. I told Lee that I had my eye on a different lady, but he was afraid that she would continue her efforts to get me after her till she would succeed in that, which she finally did. So he went to work to prevent that, and also to gratify his war prejudice against me. Acting on his false impression that I wanted the Vice-Presidency of the Police Board, when in reality I neither wanted that nor the widow at that time, but on the contrary wanted and expected a lucrative National appointment, he went to James L. Blair and told him that he must go on the Police Board; that he would get Governor Marmaduke to have him made Vice-President of the Board, and give

him full power; that he could then make a reputation as an executive officer, on the credit of which they could make him Governor. The idea caught the little man. He was made a Commissioner and Vice-President of the Board according to Lee's program, Lee getting Marmaduke, his former co-conspirator, to murder me, on account of their war prejudice against me, to agree to his entire criminal program against me. At that time I had never seen Blair, nor even heard of him.

Professing to be a friend of mine, Lee then asked me to help him make Blair Governor. I declined to do that. Blair and Lee then got Mayor Francis, ex-officio President of the Board, to join their conspiracy against me by telling him that I would stand in his way for Governor, and concealing from him the fact that Blair was secretly figuring for it himself.

Francis became Governor, and they then told him how his wife's sister had murdered her husband, Lucas Turner, and for what purpose, and told him if I was not put out of the way I would find it out and publish it on her; and in that way got his consent as Governor that they might murder me; and he then appointed a Police Board to help their conspiracy. They at first, while professing to be friends of mine, carried on a secret conspiracy against me. As I refused to help make Blair Governor, he at once became my bitter, unrelenting enemy, and through envy spitefully declared that he and Lee would kill me or have me killed before I should ever become Governor or marry the widow or any other rich lady, or be successful in anything.

For the purpose of trying to prevent me from either becoming Governor or marrying either of several rich ladies, who they knew had declared their desire to marry me and divide their fortunes with me, fearing that would help me to become Governor, and with the view of preventing me from becoming successful in anything, they investigated me, hoping to find something they could use against me in politics and before the ladies.

After the most thorough investigation to which any mortal

was ever subjected, having found absolutely nothing to my discredit; on the contrary, having found my record not only perfectly clear in every respect, but highly creditable and brilliant, and having found all my kindred, living and dead, as well as myself, all right in every particular, they spitefully started a lie factory in the city of St. Louis, for the manufacture of lies with which to try and prevent me from either becoming Governor or marrying either of the rich ladies, or becoming successful in anything. They manufactured lies and got women to write them to the widow, but she paid no attention to them. When she came home they got up a lying manufactured interview concerning the widow and myself. All the St. Louis newspapers but one treated it with the silent contempt it deserved. They then got a forged affidavit containing a lie and had that exhibited to the widow, hoping thereby to turn her against me. She indignantly declared that she would not believe it if fifty men swore to it, not knowing that it had never been sworn to, but was simply a forgery. Thomas Thoroughman, who would be more appropriately named if he were called Thomas Thoroughliar, ran away to Montana and remained there during the war to keep out of both armies, returned when peace came and the danger was all over, stole the title of Colonel and tried to play the role of Confederate Colonel, to run for the United States Senate. Without my knowledge or consent, a man placed in a newspaper a suggestion that I ought to be sent to the United States Senate to fill out an unexpired term. Thoroughliar saw the suggestion, and at once concluded that I would be in his way for the Senate, and therefore took stock in the lie factory, lied and forged that he might lie. He first tried to bribe a poor man to swear to his lie, offering to let him set his own price for the perjury, but the poor man indignantly spurned his proffered bribe. He then forged the lying affidavit. They even put their lies in the form of a book, in which Lee styled himself Rotten Lee and Blair styled himself Satan Blair. But the ladies paid no attention to their lies and refused to read

their libelous book, and they have many times confessed that they manufactured the lies for the purposes heretofore stated. My record is absolutely pure in every respect, and the weapons my enemies use against me are lies, tricks, money to bribe others to help them make unjust war on me, war prejudices, threats and efforts to murder me, and murdering other people to prevent them from helping me and giving me correct information that would have enabled me to be successful.

THEY COMMITTED FELONIES!!

With the view of preventing me from becoming Governor or marrying Grace, the widow, they also committed felonies by intercepting my letters to Grace and her's to me. And also made attempts to have me murdered by poison and assassination. Becoming alarmed for fear they might be sent to the penitentiary, they offered to give me libels to protect me against the lies and each to pay me \$5,000 as damages, provided I would promise not to have them prosecuted for the crimes they had committed. This promise I refused to give, and they continued their war on me.

THEY GOT RICH CRIMINALS TO HELP THEM.

Whenever they could find any men that had committed crimes they got them into the conspiracy by telling them that I was such a great man to enforce the criminal laws that it would be necessary to keep me out of the Governorship to save themselves from the penitentiary; and as I was a bachelor it would be necessary to keep me from marrying a rich woman, as a rich wife might help me to become Governor. Grace's fortune was principally in Granite Mountain stock, a great silver mine. Rotten Lee and Satan Blair found out that the deceased husband of Grace and some other stock-holders had gotten most of their stock by swindling others out of it. That in obtaining their stock they had committed a crime.

The others were John R. Lionberger, who held for himself, and Thomas E. Tutt, Auguste B. Ewing, Charles Clark, and Captain Bofinger.

This gave the criminals, Lee and Blair, an opportunity to get some more criminals into their conspiracy against me. Blair communicated the information to me in an indirect way by talking it to Frank Ginnie, another member of the Police Board, at a meeting of that body. He then told them that I had found out about their crime, and if they did not join him and Lee in preventing me from marrying Grace, by killing me, I would marry her, become Governor and compel them to disgorge their ill-gotten gains and have them all sent to the penitentiary, for I was such a great man to see that the criminal laws were enforced. They joined the conspiracy at once; and put up the money to carry it on, and accomplished its purposes or objects, which were:

1. To knock me out of Lee's way with the wealthy lady.
2. To knock me out of Blair's way for the Governorship.
3. To prevent me from becoming successful in anything.
4. To prevent all of them from being punished by law for their crimes.

Before the facts concerning the Granite Mountain property became known to me, Wilber F. Boyle, the agent of Grace, of his own volition, tried to get me to agree that I would not take possession of Grace's estate, and wanted me to give a written promise to that effect. I declined to give the written promise or any other promise. At that time I thought Boyle's only object was to hold the agency, which was very valuable to him, but I know now that Boyle was trying to conceal the crime through which the property came, and thus prevent the estate from having to disgorge it, which would cause him to lose the agency. As I refused to give the written promise, Boyle joined the conspiracy at once. He went to Grace's mother and set her against me. I became ill with rheumatism and was compelled to remain away from Grace. The conspirators thereupon urged her to go to Paris, telling her that I was not going to come to see her because I did

not want to. She went to Paris, wrote back several letters to me which were intercepted in the post office here in this city. Satan Blair got the post office authorities to intercept Grace's letters to me by having them bribed by the detectives on the police force. He also used the detectives to spoil the proprietor of my boarding house, and through detectives he got him to agree to murder me. By turning the key with pincers he got into my room and stood over me while I slept, turned the light from a dark lantern on to my face and raised his carving knife to cut my throat from ear to ear. At the last moment his heart failed him and he struck not the fatal blow. He told them if they wanted that done they would have to get some one else to do it, for I was so kind to his children that he could not do that. Satan Blair first spoiled three detectives and the chief, and the Secretary of the Board, and then the other members of the Board. He finally got the consent of all of them that the detectives might murder me or have me murdered. One of the detectives tried to murder me in the rotunda of the Lindell Hotel, and was prevented from doing so by Colonel David W. Caruth.

Grace returned to St. Louis in the fall. The criminal Lee, and the criminal Blair, had the Lindell Hotel set up against me through their co-conspirator, Vincent Marmaduke, whose wife owned the building. I heard of it, but did not believe it, and stopped at the hotel. Vincent Marmaduke had confessed to me that he had been guilty of an infamous crime in his early manhood, and he had always been afraid that I would publish it on him. Lee and Blair made him believe they would help him get Grace to marry his brother Henry if he would help them to put me out of the way, not intending to do so however. So he had these two motives for joining the conspiracy, as well as his war prejudice against me. Grace and I were treated very badly by the hotel people at the Lindell. I was poisoned by slow poison put in my coffee and left the hotel a mere skeleton. About this time I went off the Police Board by expiration of my term of ser-

vice, and soon after Satan Blair was removed from the Board by Governor Francis, because he refused to surrender the office of Vice-President of the Board to a new member who had been appointed. Francis then appointed John H. Overall and Charles H. Turner on the Board for the purpose of protecting his own wife, his wife's sister, Mrs. Lucas Turner, Mrs. She-Devil Turner, Mrs. Satan Blair, Satan Blair and Rotten Lee, and Francis from prosecution.

Grace went East to her cottage at Bar Harbor for the summer. In the fall she returned to still more troubles brought about by Rotten Lee and Satan Blair, which caused the death of her mother. At this time I was poisoned by slow poison put in my coffee at the Merchants' Hotel. On her death bed Grace's mother requested to have me brought to her that she might apologize to me for her conduct toward me, and asked me to forgive her and to marry her daughter Grace. Her request was kept away from me and she died and was buried without having her wish gratified.

While she was on her death bed she told Grace to have nothing more to do with She-devil Turner and Mrs. Satan Blair, and go ahead and marry me, if she had to give me every dollar she had in the world, she and Grace having heard that a young lady, having a large fortune had offered to divide her fortune with me in consideration of marriage. That was true, the young lady had told she was going to make that offer to me. So Grace sent a prominent preacher, the president of a bank and the president of the Merchants' Exchange to me to offer me all her entire fortune if I would come and marry her. They came to my hotel to do so and approached me for that purpose, but having decided to wait for the noble Miss Allen, I turned to one side and walked away. Grace sent message after message to me, by both ladies and gentlemen who betrayed their trust by failing to deliver them or pretending to deliver them by coming up behind me and whispering them to themselves so I could not hear them, then going

away and falsely reporting to Grace that they had delivered her message, and if I did not come to see her, it would be because I did not want to come.

DEATH OF MY MOTHER.

My mother was eighty-one years old, and the Satanic Blair and the Rotten Lee thinking she might die soon, determined to have my eye-sight put out so I could not see her corpse. Soon after, she had a fall that caused her death, after a lingering illness of three weeks. While she was lying ill they had me poisoned through my soup at the Planters' House, to blind me. My eye-sight was so effected that it was all I could do to see the corpse of my mother. Her death was a terrible blow to me, for I felt that in her death I had lost the best, if not the only, friend I had on earth. Just before her death she spoke the name, Asa, of her deceased husband who had been dead more than forty-seven years, in such a way as to indicate that she thought he had come to escort her home to heaven. There died as good and noble a woman as ever lived on this earth. She lived and died true to virtue, true to her husband, true to her children, true to her country and true to her God. Oh! that there were more such women in this world. Her husband was a very strong character. He was an honest, gallant man and thorough gentleman, in the true sense of that term. She was a good and noble woman and thorough lady, in the true sense of that term. They were both endowed with great strength, mentally and physically. They were both handsome in life and were both handsome in death. For the good lives they lived and the struggle they made in life, in behalf of their children, they deserve immortality. I am proud of the fact that I am the son of such noble parents. My mother was respected, honored and beloved by all who knew her. The last act of her aged father was to pay her a visit in Indiana during the last year of the civil war. He died in Kentucky, just before he reached his home from that visit. My father was also very pop-

ular with all who knew him. My sister Delilah married and died at an early age, respected and beloved by all who knew her. My sisters, Cindrella and Vira, still live, honored and respected by all who know them. They have both developed great ability as artists, and covered the walls of their residences with fine oil paintings of their own painting, making them homes of culture and refinement.

Since the above was printed in the first edition of this book, my sister Cindrella has died leaving behind her the same good record her mother left, that of a good woman, who was true to all the good qualities and relations of this life, and true to her God.

On my return from my mother's funeral, I determined to go and see both Grace and Anna, believing them both to be at the Southern Hotel. Knowing that the conspirators would try to prevent me from seeing them, I called on the preacher that Grace had sent to me to go and make an engagement with her and also one with Anna, for me to call and see them in company with him. The preacher declared that he was very busy, but would comply with my request the latter part of the week. Before that time, however, Grace was caused to believe that I would not come to see her and induced to go back to Europe. By going to the hotel and inquiring, I ascertained that Grace had gone, and that Anna had not been there, but had two months before been sent to Europe to keep her from coming to St. Louis and away from me. Then they went on with their efforts to murder me.

MORE ATTEMPTS TO MURDER ME.

In the month of January efforts were made to murder me at the Planters' House. The criminals, Lee and Blair, along with Mayo and Gitchell, tried to get into my room through a partition door after midnight at the Planters' House to murder me, and were only deterred from it by their noise made at the door waking me, and my covering the door with my revolver. Neither one of them was willing to be the first to come through. Early

in the spring attempts to murder me were also made at the St. James Hotel.

Satan Blair, having rented the second room from mine, under the assumed name of Maginnis, while disguised, kept his door slightly open and watched for chances to shoot me in the back as I was passing through the hall to and from my room. He, Lee, Mayo and Gitchell, also got permission to occupy the room next to me so as to break through the partition door and murder me while I slept, but as I always woke up and covered the door with my revolver in time, they finally concluded to all rush out of that room and attack me at the same time in the hall. Accordingly they met in that room early one evening, intending all to rush out and murder me in the hall, and then rush into the Maginnis room and lock themselves in before anybody could see who had committed the crime. I saw a light in the room adjoining mine early in the evening, and knew instinctively that it meant what has just been described. I sat in front of the Southern Hotel and waited until after midnight, hoping they would get tired waiting for me to come and quit watching for me and leave. Finally I sent Policeman Grass, who was on duty at the Southern Hotel, to reconnoiter and report to me. He went over, came back and reported that it was simply a card party, and advised me that I should go over and go to bed, and urged me to do so. Having been told and feeling that Grass was treacherous, I sat in front of the Southern till daylight, when the party of would-be murderers put out the light, dispersed, and Blair, alias McGinnis, went into his room and retired. I then went over to my room and retired, sleeping until about noon. Grass subsequently confessed his treachery to me, and that it was the intention of those parties to murder me that night. An attempt was also made to murder me in the rotunda of the Southern Hotel.

PLANS TO MURDER ME IN EUROPE.

The criminal band had made out a criminal program to have

me murdered in Europe; and had Grace informed that her great fortune did not belong to her, and she and the others would be compelled to disgorge if I was not put out of the way, as I had learned the secret and was so honest I would compel them all to disgorge. So Boyle sent his law partner, Adams, all the way down to Rome, where Grace had gone temporarily, to inform her as to the condition of her estate and urge on her the necessity of my being put out of the way. She indignantly refused to talk with Adams about it. She returned to Paris, and Lionberger sent his gray-haired sister over there to urge on her the necessity of my being put out of the way, in order to avoid being compelled to disgorge their ill-gotten fortunes, and all being sent to the penitentiary.

CHAPTER 24.

AT THE GRAND OPERA HOUSE.

In the meantime, about the first of May, 1890, one evening I went to a performance at the Grand Opera House. I was seated in the parquet, and Governor Francis and his party were seated very near me in the dress circle. Mrs. Francis saw me and became very talkative. She was not aware that I could overhear every word she said, so she talked freely to the lady who sat by her side. She told the lady all about the trouble I was in, and gave a very correct account of the war on me. She told how the Governor had said that while I was on the Police Board, I had displayed all the qualities, honesty, integrity, firmness, ability and courage that go to make a man a good governor or good President; and that when I thought I was right I would not back down before any power no matter how great; that I would not only make a good governor, but that I would make a good President—as good a President as Washington—and, notwithstanding that, she said, how badly he has been treated politically; how he has been slaughtered politically for being right, and because he would not yield to the wrong; and now, said she, how he is going to be slaughtered when he goes over to Europe!—he is going to be murdered; they say Grace is going to poison him. She lowered her voice while saying that, and the other woman promptly said: “You want him murdered yourself; why did you not say that loud enough for him to hear it?” She then said: “Grace writes to us that she is going to marry him; but they say she has promised them [meaning she-devil Turner and Mrs. Satan Blair, and their criminal band] that she will kill him.” She went on to tell her how I was writing a religious book, and was talking of illustrating it, and said: “If he does illustrate it,

he will have a picture in it showing Jim Blair, Arthur Lee, Bill Mayo and Gitchell trying to get into his room after midnight to murder him." The lady sitting by her immediately said: "As you and your husband know all about the attempts to murder the General, why does he not stop them?" "He would," said she, "but he is afraid it would break up some business relations he has, and he is afraid they would get somebody to kill him." "If he is afraid of that," said her companion, "he is not fit to be Governor." She then replied, "If the General ever comes back from Europe he will stop it." "It is his duty to stop it now," said the other lady. Mrs. Francis then said: "They say [meaning Rotten Lee and Satan Blair] the General will have the legislature impeach the Governor if he gets back from Europe." She then went on to tell how, only two months before, she and the Governor were in New York city, and ex-President Cleveland and his wife had urged on them that the General ought to be the next Democratic candidate for Governor of Missouri; and how Cleveland had written to Senators Vest and Cockrell to the same effect; and how all of them had agreed to it.

She then went on to tell how Jim Blair had stolen five dollars from the General, by taking it out of a letter belong to the General, he had intercepted, and also said that the Governor had sounded some of the politicians in different parts of the State, and in every case he found that the corrupt politician, no matter what his antecedents were, whether Federal or ex-Confederate, was against the General.

She then went on to tell how she and the Governor had the written program of warfare against the General, of Rotten Lee and Satan Blair, and were also receiving from the bad postoffice in St. Louis, copies of all the General's letters to Grace and others, and copies of all letters coming to him. The lady asked her if she thought that was right, and if it was not the duty of the Governor to stop that kind of work in the post office. She said it was not his duty, as the general government had inspec-

tors assigned to that duty, but that he had a right to do so through the State detectives on the police force if he wanted to.

She then told the lady what the criminal program was to be in this country, provided they did not succeed in having me murdered in Europe, and I got back to St. Louis alive. After telling her what it was to be in St. Louis, she said they were going to cut off all communication between the General and Washington, so he would have to go on to consult Vest and Cockrell, concerning his race for the Governorship; when Satan Blair was going to follow him there, and get a crowd of men to go with him, and he was going to murder him in Willard's Hotel, and prove by his crowd that he killed him in self-defense. She then went on and told her what it was to be in Indiana and Washington thereafter, provided he did not succeed in killing him in Willard's Hotel or in St. Louis.

She said if Cleveland was elected President again, Lee and Blair expected that I would go on to Washington to get a Brigadiership from him, as my mother, before her death, had suggested it to me, saying: "Oliver, you had better try and get a Brigadier-Generalship in the army, and wind up that way. It is better than anything you can get in civil life. They may give it to you, as Grant wanted to give that to you."

And then Mrs. Francis went on to say that they were going to have their arrangements made to have me murdered, by having Ford's Theatre tumbled down on me, in case I went on to Washington, to prevent me from getting the Brigadiership, and then they would say that I had been killed by the accidental falling of the same building in which President Lincoln was assassinated.

She then went on to say that: "We have learned a great deal from reports of the General's conversations and what he is going to put in his book, that has been of a great deal of service to us in the discharge of our duties;" speaking of herself as though she was as much Governor as was her husband. So much did she speak in this style that the other lady said to her: "Being

made Governor, I am afraid, has made you silly." Mrs. Governor then looked up and exclaimed: "Look at the people, how they are looking at us! I expect they have heard every word I have said, and if they have heard it he has too, for he is nearer us than they." This broke up the conversation between the ladies.

The Governor all this while was sitting back of her, with only a lady between them, hearing all she was saying, and waiting for her to stop, but not knowing how to stop her. Mrs. Francis talked the entire program that night, having thoroughly committed it to memory. I wrote to the Governor for the program, and he wrote back to me that he did not have it, and as his wife was in Colorado he could not get it for me. He could have written it out from memory and sent it to me if he had been willing. Satan Blair claimed that he had furnished the Governor with a written copy of the program, and the Governor's wife proved that to be true by talking it at the theater in the presence of the Governor. Blair said if he went to the penitentiary Francis would go along with him, for he was in it as much as he was. When Francis was President of the Police Board I called on him to help stop Blair from using the detectives to corrupt the post office. He neglected to do his duty in the premises.

The program had also been talked over in whispers in the rotunda of the Planters' House by a party of men behind my back, but having no intention whatever of going over to Europe I made no effort to remember that part of it. Parts of it, however, I did remember, and other parts I did not remember, till the events happened to cause recollection to bring them back to me. Not believing that Grace had agreed to invite me over to Europe to see her, and then poison me, but believing that she was going to come over to America in July, and would be glad to meet me in New York on the 6th of July, I started for that city to await her arrival there.

In New York I found the hotels set up against me according to program. In the Fifth Avenue Hotel an attempt was made

by men to get into my room to murder me after midnight. I have since heard that John F. Lee, brother to Rotten Lee, was one of those men.

I had been told that Grace would probably come over on the ship with Mrs. Brant. If not on that ship, then on the French steamer of the next week, along with Mr. and Mrs. Ben Cable. The steamer with Mrs. Brant came, but Grace was not with it. But Mrs. Brant brought some news, which she delivered to me from Grace. I was to come over, bring but a small amount of money along, for she would furnish me all the money I would need; to come to private parlor No. —, third floor, if I found any difficulty at the office of the Grand Hotel, Paris. Mrs. Brant went on to say that Grace had told her to say to me that I need not be afraid of her trying to play any tricks on me. But, said Mrs. Brant, I am afraid she has very serious tricks to play on you if you go over there. Maria, when she arrives, will tell you the same as I do. She will deliver Grace's message to you, and then she will have something further to say to you. She will tell you not to go over there. I had known Maria before she was married.

Mrs. Brant also told me that Miss Lionberger would be on board with Maria with a letter for me from Grace inviting me over. This was on Sunday, and the next Sunday Maria and her husband arrived on the French steamer *La Bretagne*, and Miss Lionberger was on board, or a woman they called Miss Lionberger. I went down on a revenue cutter and boarded the *La Bretagne* at the quarantine at the lower end of the harbor, and came up to the wharf with them.

I had a talk with Maria. So when Miss Lionberger attempted to hand me the letter of Grace's, inviting me over, I turned away and received not the letter. But being urged by two infamous conspirators, whom I did not know at the time to be such infamous characters, to go over and see Grace about it, and hoping that all I had heard of her bad intentions toward me was not true, I concluded to go over and find out all about it from her.

CHAPTER 25.

MY EUROPEAN TRIP.

So on Saturday at noon, the 9th day of August, I sailed on the La Bretagne for Havre, the seaport city for Paris, on the English channel. Seymour D. Thompson, Judge of the St. Louis Court of Appeals, was on board, according to program of the criminal band. The criminals knew that I had always been a friend to Judge Thompson and had always thought he was my friend. This is the reason they bought the Judge with trips to Europe for himself and his daughter, to push me overboard when none of the other passengers were looking, and claim that I fell over accidentally. The Judge selected the rear end of the vessel and invited me, his friend, back there to look with him over the stern of the vessel at the peculiar shade of color the vessel gave to the water in its trail. While leaning over the vessel and looking intently at the beautiful effect on the water the Judge treacherously tried to reach around me and push me overboard. I was too quick for him, and the Judge was very much afraid I would push him overboard. He proposed to me that we leave that part of the vessel, lest we should do each other some harm, which we did, and the Judge went to his stateroom and locked himself up there for nearly two days, for fear I might take a notion to shoot him. Other people were on board from different States to help put me out of the way, bribed to do so by the trips to Europe. They were all kinds of people, and the Judge was very intimate with them on board. I sent a cablegram to Grace from New York to make sure that she would know that I was coming. I also sent her a dispatch from Havre. The cablegram was never sent to her, the clerk having been set up to withhold

it and rob me of my money. The dispatch she received and was expecting me at the hotel.

PARIS.

About noon Monday, the 18th, I arrived in Paris and went to the Grand Hotel. I had forgotten all about the number of Grace's parlor, so I inquired at the office for her. The clerk denied that she was in the house, and said that her name had never been on their books, all of which was a lie. Having taken my dinner, I retired to my room and sat reading "Clark's Ten Great Religions" when I heard a very faint rap at my door. Thinking it was somebody who had mistaken the room I paid no attention to it. Just then I heard Grace say: "I will wait and see him another time." Her maid said: "You had better see him now, or you may not get another chance." I went to the door and they had gone. I again inquired at the office and they again denied that she was in the hotel. The next morning I went to the bank, where her mail was always directed, and inquired for her. There I was told that she had left the city, and had not left any word as to where her address would be thereafter, which was another lie. Having told the clerk to tell me to come, Grace dressed herself in her best and sat down in her parlor to wait for me Tuesday evening, but the clerk failed to deliver her word to me, and I went down to the Hotel Normandy that evening to inquire after Lionberger, as I had been told that he was there and was going to be my friend. Instead of Lionberger I met Adams there, and he told me Lionberger had gone over to England, and was on his way home by way of Liverpool. Adams then told me that Boyle was not fighting me, which he knew to be false. I then asked Adams to send his wife and sister-in-law to Grace, to let her know how the hotel people were lying to me, and to take her to me. Adams said his ladies would not have the time, as they were going to be very busy shopping the next day and were then going to start for home. I had no sooner left the Hotel Normandy than

Grace came there to ask Adams to bring me to her. Adams took particular pains not to have the time and left for home.

The next morning, while still lying in bed, but wide awake, the head of the bed being alongside of the door, I heard Grace's voice. She was talking about me to a gentleman, telling him a great deal. She said she had come there to try and catch the General as he came out and ask him not to tell it, for, if he did, it would ruin her and all of them at home. And went on talking in a way that proved that she had really agreed to poison me. I remained in bed till she went away from in front of my door. I then rose, dressed myself and went out. Then the question with me was what course to pursue. The first course that presented itself to my mind was to get to see her, tell her that I had overheard what she said in front of my door and bid her farewell forever. The next was to see her, make it up with her, turn all her money against the criminals, and send them to the penitentiary. I then wrote her a letter, telling her that the hotel was set up to prevent us from meeting, and if she wanted to see me she had better come to my room, as I did not know where her room was located. This letter I took to her bank, and, after telling them that I knew she was in the Grand Hotel, asked them to deliver that letter to her. They agreed to do so, and, having told her in the letter to leave her answer at the bank, after waiting several days and receiving no answer, I concluded to see as much of Europe as I could and return home. They had already corrupted the post office in Paris against me.

After having seen all the sights of Paris, on Friday night, the 29th, I left for Rome. I was locked up on the train, according to program, in the apartment with an Englishman and a Frenchman. The Englishman was to start a quarrel with me during the night, and he and the Frenchman were to kill me. During the night the Englishman, who was supposed to have been asleep, stretched out very slightly, touching my hat, which was on my head, with his foot, apparently accidentally. I rose and gave him

a very firm and determined look, as much as to say, if that was not accidental do not repeat it. The Frenchman was fast asleep and the Englishman did not stretch out any more that night. The Frenchman left the car at Chambery, about the first town in the Alps.

We passed through the Alps, through Mount Senis Tunnel, by noon ; one end of the tunnel being in France and the other end in Italy, French troops being at the French end and Italian troops at the Italian end. We saw statuary on the top of the mountains as we passed through the Alps. The villages in the Alps were very beautiful. Some of the Alps were covered with eternal snow. Turin was the first place of importance reached after entering Italy. There a rough man and his daughter were placed in the apartment with me according to program. At Genoa two other girls were put in that apartment, according to program. And as the train dashed on toward Rome, the stars shone brightly over the glorious Mediterranean. They were to drink wine, try to get me to also drink it, and act so as to excite me and try to get me to make an advance towards some of them, and thus furnish the rough man a pretext to murder me. The rough man's ardent daughter, the girl from Turin, laid down flat on her back on the seat opposite me, looked across at me with peculiar looks, and then made peculiar motions with her person, and shouted at the top of her voice, "Glory," all the time looking me intently in the eyes. After a while the great beauty from Naples threw her foot across on to the seat alongside of me, and the other two girls motioned to me to take advantage of the situation. The stars never shone brighter and the planets Venus, Mars and Jupiter were in plain sight. I pointed them out to the girls and talked to them so beautifully about Mars and Venus, our nearest neighbor worlds, and looked back at them with so much admiration and love that I won the girls over to my side. After a while another man was put in that apartment, according to program, but I was still left room to lie down and sleep. While I was asleep the buxom girl

from Genoa laid down at the other end of the seat and placed her cheek against mine. We slept that way some time, when the girl removed her cheek, and I, in my sleep, involuntarily moved my face after hers, much to the amusement of the others. She kindly put her cheek back against mine. After awhile all were awake again and some went into the toilet apartment. Then I went to sleep again, and the rough man raised his dagger to thrust it into my side, when his ardent daughter caught his arm, exclaiming, "Oh, dont!" just in time to prevent the blade from entering my side. The other two girls joined her in the protest and the man desisted. I was woken up by the noise, but knew that I could not rise in time to defend myself, so I left that entirely to the girls, and pretended not to have woken up. At seven o'clock Sunday morning, the last day of August, we arrived in Rome.

ROME.

After breakfast I took a hack and a guide and went around to see the sights. I put in the entire day in that way. The weather was delightful and nature never furnished a brighter or more beautiful Sunday. That beautiful day I saw many of the magnificent churches, the ruins of some of the old temples in which the ancients used to worship the imaginary gods, the Tarpean Rock and the Coliseum. At Rome I met Dr. Grammar, of Baltimore, a preacher whose war prejudice was first excited against me and then was bribed with trips to Europe for himself and his son to get him to go into the conspiracy; Mr. Champion, of New York, and other Americans. At Rome an attempt was made on my life at the Hotel Continental, according to program. I also passed Monday and Tuesday wandering through St. Peter's Church, the halls of the Vatican, the Pantheon and other places of interest, and on Wednesday went by railroad down to Naples and around to Pompeii, which is on the south-east side of the mountain of Vesuvius, in company with Dr.

Grammar and Mr. Champion, where we got our dinners and then walked up the hill into Pompeii.

POMPEII.

We paid fifty cents each to get through the gate into Pompeii. It was a beautiful afternoon. We first entered the museum, where we saw many interesting objects that had been taken out of Pompeii. Among other things human forms, and burnt bread taken from the oven just like our wheat bread of the present time, the crust of which had been burned, that had been buried under the ashes of Vesuvius for nearly two thousand years. We then went up into the streets and wandered through them. We saw the old court house, the roof of which was gone. As we stood in front of the platform, in the west end of the building, on which the judge sat, I thus soliloquized: There sat the judge, here the lawyers and their clients, there the jury and back yonder the audience, having their legal troubles two thousand years ago and now the earth gives no account, even of their ashes. Two thousand years from now others not now in existence will come and stand where I am now standing, and think the same thoughts that I am now thinking. In time they, too, will be gone, and the earth will give no account even of their ashes. Oh, how insignificant is man!

We then went and saw the big theatre and the little theatre, both of which were insignificant, the theatre being in those days not the great institution it is now. The ancients had no great actors like our great Edwin Forrest, and our great Edwin Booth, and the great English actress Adelaide Neilson, to charm the hearts of the millions from the stage. We then saw the temples in which the ancients used to worship and pray to the imaginary gods Jupiter, Mars, and the goddess Venus. We also walked through the street of the tombs. This is a beautiful street, just outside the wall of the city, on which are beautiful little houses with open fronts, through which the magnificent stone

coffins of the dead could be seen before they were removed. For three days and nights the volcano of Vesuvius rained ashes across the valley over onto Pompeii, a city of 20,000 people, till the entire place was covered out of sight, fifty feet of ashes or more being above most of the house-tops. For nearly two thousand years farms were cultivated above this buried city, till one day, while sinking a well for a farm house, they struck the top of a house and concluded to explore, when they found a paved street in front of the house, and concluded that they had found Pompeii, the ancient watering place for the rich, fashionable people of Rome, Naples and the rest of Italy. It was a watering place all the year round, it being perpetual summer there. Forty acres of it have been excavated, and ninety acres of it are still under the ashes of Vesuvius.

Having done Pompeii, we returned to the station, and on ponies, with a guide, started up the mountain to see the crater by night. Holding to the tail of each pony was an Italian on foot whipping the ponies to help us up the mountain. We passed through a village on the side of the mountain as we went up. We got near enough to the crater to get a pretty good view of it as it threw up its lava, stones and fire. At one time it appeared to be a column of fire about one hundred feet high. At times it would cease to throw out lava and be perfectly dark around the crater. Off to the right of us the lava flowed down the mountain in great quantities and looked hot enough to burn a hole all the way through the earth. Dr. Grammar became afraid to go any further up the mountain, as Champion told him that he was going to push me into the crater, where I would have been burned up in the twinkling of an eye. The Doctor declared that he would not witness such a horrible sight. The Doctor then helloed back to me: "General, will you go back with me alone down the mountain?" Champion having said that he would not go with him. I answered: "Yes, I will." Champion had been bribed by the St. Louis criminal band to push me into the crater.

Coming down the mountain, it being too dark for us to see in front of us, we walked for some distance, leading our ponies. The Italian who whipped my pony up the mountain caught me by the left arm to help me down, the cinders being nearly ankle deep. Suspecting him of treachery, I drew my revolver and carried it in my right hand, which act kept the brigand, as he was, in order. Just after this a party of brigands, accompanied by American co-conspirators of this American mafia, led by Rotten Lee and Satan Blair, came up, meeting us with lighted torches. The Doctor and Champion were in front and they met them first. I overheard one of them say: "See, he has his revolver in his hand. Shall we do that now?" "No," said the Doctor, "wait till we get further down the mountain." We then mounted our ponies and followed the torches. I mounted my pony, and, as I did so, I looked back just in time to catch the brigand in the act of preparing to knock me in the head. Seeing he was caught, and fearing I would shoot him, he instantly desisted. I rode on and the brigand kept at a respectful distance in the rear of me.

When we arrived at the station on the side of the mountain, consisting of two houses, where refreshments were to be had, we all dismounted, paid the brigands for their torches, and the Doctor interceded for me and saved my life. There we took a carriage, and as we drove away, the Doctor waved his hat and shouted as though he had beaten the brigands; and I did the same. They rushed after the carriage, and the Doctor yelled at the driver to whip up, whip up, and away we went down the mountain side at a break-neck speed, dark as was the night. We quickly drove on to Civita Vecchia, where the conspirators had sent a hard American boy to get with me, show me around, watch his chances and murder me treacherously. The boy was with me alone most of the time. I bought a lunch and divided it with the boy and treated him kindly. The boy became my friend, and when the train came and the Doctor took a seat in it opposite me, the boy looked in and shamed him for being in such

a thing against such a fine gentleman, and the Doctor looked ashamed; as the train moved off around the bay to Naples. The brigands had seen so much of the English and Americans visiting the mountain, they could understand and speak the English language. We passed Thursday and Friday seeing the sights in Naples, where, in the museum, in the room devoted to curiosities taken out of Pompeii, we saw the positive proof that the ancients had Phallic worship in rich, fashionable Pompeii.

At Naples we were put in rooms 1, 2 and 3, the Doctor being in 1, I in 2 and Champion in No. 3. The two nights we were there efforts were made by men trying to break through a partition door between the Doctor's room and mine to murder me. I stopped their attempts by yelling at them and covering the door with my revolver. Saturday morning we left Naples and arrived at Rome at one o'clock p. m. I stopped there, the Doctor and Champion went on to Florence. That afternoon I rode through the Pincio, the park, the Gardens of the Borghese and saw the palace of the Cæsars. That Saturday night I went to Florence by rail and arrived there Sunday morning at six o'clock. I spent Sunday and Monday seeing the sights and went to the garden opera Monday night with Dr. Grammar and Champion.

I left there Tuesday morning for Venice, bride of the sea, and arrived there about 4 o'clock p. m., in company with young Willie Grammar, son of Dr. Grammar, who got on the cars at Bologna. The next day Dr. Grammar, and Mr. Champion arrived and we all went around Venice together.

VENICE.

We went all over Venice, both on the paved streets, and the water streets in gondolas. Venice is unlike any other city. There is not a horse, a cow, a dog, or any other animal in the city. There are no street cars of any kind; there are no carriages. Everybody walks or goes in a gondola. In front of the harbor is a long island. From the city we went in a small steamer over to

that island, and then crossed the island to its sea front on street cars drawn by horses. Their bathing houses are of cane, and are along the shore a short distance from the water, and are only used for dressing purposes. This is the Coney Island of Venice, on the Adriatic Sea. Everything in Venice is of great interest, and every tourist ought, by all means, to see that "Bride of the Sea." We passed over the "Bridge of Sighs," which leads over from the prison to the Star Chamber Court Room, where the Doges of Venice used to condemn their political prisoners to death. The dungeon is still in the same condition, and I laid down on the plank platform on which the prisoners used to sleep. Lord Byron, the great poet, slept two nights in that dungeon on that platform, just for poetic effect. While at Venice Dr. Grammer, Mr. Champion and I went to the opera. As we were returning to the hotel the Doctor suggested that we go by way of a darker street than the one we were on. We had not gone far when a very rough crowd of Italians came rushing at us and demanded of the Doctor, "Where is that man?" I looked at the Doctor, as much as to say, "Now, you tell them, and I will let you have a bullet." The Doctor declared that he did not know. They had been bribed to murder me, and it was evident that the Doctor was taking me down that dark street to give them a chance. Champion did not go into that street, and cautioned me not to go, but I did not at that time understand the importance of his warning. I retreated back to the well lighted street as soon as possible, a rough Italian pursuing me with an immense knife till bystanders stopped him and his crowd.

At Venice I heard that some St. Louis friends of mine had gone to Oberammergau from Paris to see the Passion Play, a representation of the Last Supper and the Crucifixion of Christ, which is only played one summer every ten years, and that they would pass the next two weeks among the lakes of Switzerland, and then return to Paris on their way home. This caused me to return to Paris by way of the lakes, as I wished to see them. I left Venice

Thursday morning for Milan, and arrived there that afternoon. I left there Friday morning and went on the railroad to Como, and rode on a steamer up Lake Como to Menaggio, and from there across by rail to Lake Lugano, and up that lake by boat to the town of Lugano. I remained there Friday night, and Saturday went to Lucerne, on Lake Lucerne. I remained there over Saturday night, and Sunday went by rail to the city of Geneva, at the lower end of Lake Geneva, arriving there early in the afternoon. I failed to find my friends at any of the hotels at the lakes, but at Geneva I found enemies awaiting my arrival, that they might murder me according to program.

I had been stopping at what were known to the tourists as the Cook hotels, but to avoid the would-be murderers I concluded not to stop at any more of those hotels. Accordingly, at Geneva I stopped at a different hotel. My enemies were at the Cook hotel. After dinner I started out to try and find my friends. Going down the street facing the lake, on the opposite side, I saw Boyle, and overheard him say to Capt. Joseph Brown, of St. Louis County: "There he comes; go and do that now." Brown replied, "I will not." Boyle then said, "Why did you come over here, if you were not going to do that?" Brown replied, "To get the trip." This conversation was held in a very earnest manner by Brown, and in a very angry manner by Boyle, his face turning very red. I passed down the street, and Brown left Boyle and went on up the street. I looked back and saw Boyle was alone and crossing the street. I immediately went back to face him, and Boyle avoided a meeting by passing down the middle of the street on the opposite side of an empty omnibus that was standing there. We had the street to ourselves, no other person being about. I then went about inquiring for my friends, and found that they were not in Geneva.

I left Geneva Monday morning for Paris in a second-class car. At Macon, about noon, all the second-class cars were dropped out of the train and second-class passengers were told that they would

have to wait till the evening train came by. This was done according to the criminal program of Rotten Lee and Satan Blair, to give them a chance to murder me at Macon. That afternoon I went wandering about the streets of Macon and loitered on the banks of the river Soane, where there were a lot of women washing clothing and hanging it out on boats. While talking to the men, up came an Englishman with a great red moustache and wearing two watch chains. I talked to him, when he became a little offensive, and Henry Hance, of St. Louis, came up just in time to prevent trouble between us. Later I wandered into a very fine cemetery and went to reading inscriptions on the tombstones. The Englishman followed me into that city of the dead for the purpose of murdering me, according to the program of the criminal band, the American mafia. I saw him coming, and faced him, looking at him as much as to say: "I am ready for you," when the Englishman thought prudence would be the better part of valor, and passed on. I kept an eye on the English murderer, as he is known to be in England, while he remained in that graveyard. I finally went back to the station and waited for the evening train. I had some conversation with a New York lady who had been dropped there with her maid and little girl, as I had been. Finally the evening train came and I was told by several that that train did not go to Paris; that the train for Paris would not be there for an hour and a half yet. Just then I saw the New York lady, her maid and little girl get into one of the cars. I went to her and asked her if that train went to Paris. She answered: "This car goes to Paris." I got into that car and one of the would-be murderers came and ordered me to get out of that car, intending to keep me there over night to murder me. I looked back at him, as much as to say: "If you attempt to take me out of here I will shoot you." The would-be murderers then held a conference and Henry Hance told them if they attempted to kill me they would have him to kill. They told him they would kill him, too. Then another of them, with whom I had

formed some acquaintance on the ship going over, told them they would have him to kill, too. They then concluded to give it up, and all jumped on the train and we all went to Paris. The criminal band had declared that I should never return to Paris alive, and there I was, back in Paris, very much to the surprise of those who had tried to procure my death.

CHAPTER 26.

I arrived in Paris Tuesday morning, stopped at the Hotel Chatham, and was placed in a room according to the program of the criminal band. Some of my pursuers were placed in an adjoining room, between which and my room there was a partition door, against which I piled the furniture in my room. The partition door was tried, but I woke up in time to cover it with my revolver, and the would-be murderers desisted. I went about Paris, seeing the sights, a few days more. Thursday night I told an American I was going to go to Brussels on Saturday, then to London, then via Liverpool home. He repeated it. So Friday night some American ladies who desired to see me, disguised themselves and took their stand up against the wall of the Grand Hotel, near the west end of it, and waited for me to come by. So well disguised were they, I did not know them, and used language to the first lady that accosted me, insisting that I should stop, that I would not have used had I recognized her.

GRACE'S CONFESSION..

Seeing she was not recognized, she announced herself. She was Grace January, and wanted to talk with me. Her heart was full, and she made a full confession to me. She told me that she had intended to kill me; that Mrs. James L. Blair and Mrs. Charles H. Turner had urged her to kill me, and had instructed her how to do it with poison; that Adams had come down to Rome to talk to her about it, but that she would not talk to him about it; that Lionberger's sister had come over to Paris and urged her to do it, telling her it was necessary to save their fortunes and save themselves from the penitentiary; that Lionberger himself had come over there and urged her to do it, telling her that his sister

had talked to her about what was necessary to be done; that Tom Tutt and Mrs. Tom Tutt knew all about it and wanted it done; that Boyle had urged her to do it; that Mrs. Blair and Mrs. Turner kept telling her in their letters that all the Granite Mountain people wanted it done; and how they kept telling her that I had kept out of the way of her carriage when she sent it to me to bring me to the house to go with her to her mother's funeral, and how they kept telling her that I had remained away from her waiting for Anna, meaning the noble Miss Anna L. Allen, to come to St. Louis, thus exciting her jealousy, till they finally got her to consent to kill me; but that she would not do it now; and wanted me to remain in Paris and go home with her and others in December. But if I would not remain that long, then not to go Saturday afternoon, but to remain over till Monday, and Sunday Mrs. Tom Tutt would come to my hotel to see me, and whatever sum of damages I said, she would cable to her husband, and it would be placed in bank to my credit. If I did not remain over Sunday, to make no fuss about it, and when I got home it would be settled there, even to the amount of \$100,000.

She went on to tell me the names of all the victims who had been swindled out of their fortunes by the Granite Mountain people, who were trying to have me murdered. She then told me all the program of the criminal band against me for the future, which was inconsistent with the idea that they intended to settle with me in damages, and proved that they intended to murder me, and only intended to settle in case they could not possibly have me murdered. Believing that I would be in great danger of being murdered if I remained any longer in Paris, I left there Saturday afternoon, as I had intended, for Brussels.

Sunday morning I went out to the battlefield of Waterloo, twelve miles southwest, back on the railroad toward Paris. A young man got in company with me on the cars going out. We went up on top of the Lion mound, which is fully a hundred feet high mounted by an immense bronze lion made out of the French

cannon the English captured on that field, the lion looking southwest toward France. We took a guide up with us, who pointed out to us the positions that were occupied by all the troops that fought on that field on both sides of the battle.

At the foot of the mound, on the east side of it, there stands a little frame hotel called the Hotel Musee, one room of which is filled with relics from the battlefield. I was shown through that room alone, by an English young lady whose ancestors had fought on that field, the proprietor's daughter. In that room is every variety of arms used on that field, all old flint locks; also part of Napoleon's personal baggage that was captured on the field, his copper camp kettle, his silver spurs, one of his swords, his hat and other articles. There was an equestrian picture on the wall showing how Napoleon tried to commit suicide when the battle had gone against him, by trying to charge the enemy solitary and alone, two of his officers catching the reins of his horse and thus preventing it. The idea that through mortification at his defeat he tried to commit suicide, which was suggested by me, was evidently a new idea to the girl, and she seemed pleased.

THE BALL AT BRUSSELS.

I then told her about the grand ball at the house of the Duchess of Richmond, in Brussels, before the battle of Waterloo, at which were the Duke of Wellington and his staff, and other officers of the British Army; and how they heard the cannonading at Quatre Bras, a few miles southwest of Waterloo, indicating the approach of Napoleon, and the effect it had on the party; and then repeated to her Byron's description of it in his immortal poem "Childe Harold:"

“There was a sound of revelry by night,
And Belgium’s capital had gathered then
Her beauty and her chivalry, and bright
The lamps shone over fair women and brave men.
A thousand hearts beat happily, and when
Music arose with its voluptuous swell,
Soft eyes looked love to eyes which spake again
And all went merry as a marriage bell.

But hush ! a deep sound strikes like a rising knell.
Did ye not hear it ? No ; ’twas but the wind
Or the car rattling o’er the stony street ;
On with the dance ! Let joy be unconfined.
No sleep till morn, when youth and pleasure meet
To chase the glowing hours with flying feet.
But hark ! That heavy sound breaks in once more,
As if the clouds its echo would repeat ;
And nearer, clearer, deadlier than before !
Arm ! Arm ! It is—it is—the cannon’s opening roar !

Ah ! then and there was hurrying to and fro,
And gathering tears, and tremblings of distress,
And cheeks all pale, which but an hour ago
Blushed at the praise of their own loveliness ;
And there were sudden partings, such as press
The life from out young hearts, and choking sighs
Which ne’er might be repeated ; who could guess
If evermore should meet those mutual eyes,
Since upon night so sweet such awful morn could rise.”

On dashed the officers to the field of Waterloo, some to return
and greet those mutual eyes no more forever.

The young lady was delighted with the poem, and thanked me
for repeating it to her, and said she was going to memorize it and
repeat it to visitors when they came there to see the field and the
relics. The battle of Waterloo was the most important battle
ever fought in Europe. It settled the fate of Europe for many
years.

BATTLE OF WATERLOO.

The Duke of Wellington was a defensive general and always
waited for the enemy to attack him. He had never been defeated,

and, consequently, had unbounded confidence in his star of victory. Napoleon was an offensive general. He never waited for the enemy to attack him, but always first attacked the enemy. He had never been defeated on any field, and, consequently, had unbounded confidence in his star of victory. The world has never produced two abler generals than were Napoleon and Wellington. At Waterloo the second line of the English Army and its reserves were posted on a ridge running east and west and faced south. The first line was on the declivity, in front of the second line. The French Army faced north and occupied a ridge parallel to the position of the English. Its first line was also on the slight declivity, in front of its ridge. The first lines of the two armies were not very far apart. These two ridges were about one-half mile apart, with a slight declivity between them. The flanks of the English Army were well protected by deep ravines at the ends of the ridge it occupied. The battlefield consisted of beautiful farms, with fine houses and other good buildings. Nearly every farm had a name. Each army had two lines and a reserve in the rear of the second line. Just back of the extreme right of the second line of the English Army, was a small ridge from which the artillery could have infiltrated the entire English Army and driven it from its position, so Napoleon ordered his brother, Jerome Bonaparte, who commanded the left wing of his army, to drive back the right wing of the English Army, and take possession of that ridge. This Jerome attempted to do at eleven in the forenoon, but, after a desperate fight, in which most of the time he was successful, was finally repulsed. This was the beginning of the battle. Later Napoleon ordered Jerome to try that again, while he, at the same time, ordered a general fight all along the line, and, while this was going on, ordered a particular effort to be made to turn the left flank of the English, which resulted in a desperate fight there, in which Gen. Eugene Beauharnais, the son of Josephine, fought gallantly, and in which the French were repulsed. Na-

Napoleon then ordered the French cavalry, which was commanded by Murat, the husband of Caroline Bonaparte, the youngest sister of Napoleon, supported by infantry, to break through the center of the enemies' line, with the view of dividing the enemy and getting part of the army between the forces of Jerome and the French cavalry, and thus attacking that part of the enemy in both flanks, while the rest of his army to the east fought the left wing of the English.

The French cavalry and infantry succeeded in breaking through the English center and came very near capturing or killing Wellington in the rear of the second line of the English. His body-guard, staff and cavalry, as well as reserve infantry, had to fight desperately to save him. Wellington himself exhibiting the greatest personal bravery. The French cavalry and infantry were finally driven out of the English lines and back to their own lines. Jerome also fought desperately, but failed to get possession of the invading ridge and was driven back to his own lines, although at one time, the cavalry, ordered to help him, got through the enemy's lines and had a desperate fight behind them, and the two armies finally, substantially occupied their original lines. Next Napoleon commenced continuous attacks, principally on the English center, and, at the same time, had his three hundred cannons pouring their destructive fire on the British till Wellington exclaimed: "Would to God that Blucher or night would come!" Napoleon grew desperate at the desperate resistance of the British. Hearing that the advance guard of Blucher's army was approaching from the east, at first he did not believe it, and declared that it was Grouchy's army coming to re-enforce him, but, on becoming convinced that it was true, he sent some troops to hold them in check while he could try and defeat the English before Blucher could arrive with the main part of his army. Accordingly, he ordered his cavalry to charge the English center. They broke through, but were driven back. Napoleon then went with Ney, whom he had always called the bravest of

the brave, and his old guard, till they were within a short distance of the enemy, where he made a speech of encouragement to them, telling them how he always relied on them to wrest victory from the enemy in the last resort, and how they had never failed him. The old guard answered him with shouts of "Vive L'Empereur."

He then ordered them to charge the enemy's center. With a yell, they gallantly charged the enemy's center, but were repulsed by the united efforts of the terrible fire of the enemy's artillery and the sudden charge of a body of infantry from concealment, to which Wellington said: "Up, guards, and at them." Soon after, about four in the afternoon, Blucher charged his army in the right flank and rear, and caused his troops to waver, and, at the same time, Wellington's entire army charged him in front. No army in the world could stand that—to be charged in the flank and rear by one army, and, at the same time, be charged in front by another army, so Napoleon's grand army broke and fled, and it resulted in a rout. Blucher and Wellington met in the charge where the headquarters of Napoleon had been during the battle, embraced and congratulated each other on their great victory. Blucher pursued the fleeing Frenchmen all that moonlight night, refusing to capture them, and slaughtering them, till Blucher and butcher became synonymous terms.

Grouchy had been ordered by Napoleon to keep Blucher away from that field or to follow him to the field and help to fight him and Wellington. Grouchy was only five miles away to the east and allowed Blucher to march away from his immediate front, only firing a few artillery shots at him as he went, fully knowing that he was going to help the English, as it was a cleared country and he could see all the way to the field at Waterloo and knew that the battle was going on there. Grouchy's conduct cannot possibly be explained on any other theory than that he was wilfully treacherous to Napoleon. Had he followed Blucher to the field and helped Napoleon, or kept Blucher away from the

field, the victory might have been with the French instead of against them. This great, but only, defeat of Napoleon resulted in his exile and death on the now famous isle of St. Helena.

The English account states that Wellington had only sixty-five thousand soldiers, while Napoleon had eighty thousand. Wellington, however, had the assistance of Blucher's army.

At three in the afternoon Napoleon was so confident of victory that he started a dispatch, by courier, to Paris, stating that he had won a great victory. Paris went wild with rejoicing over it; and Englishmen carried the news from Paris to London, where it caused great depression, till Wellington's dispatch got there announcing his great victory, when the Londoners went wild over that news, and the Parisians were greatly depressed, having received the same news by that time.

I bought a cane that grew on the field and a pamphlet describing the battle, and rode away to the station on the top of an omnibus. From the top of the omnibus I threw pennies to the children, who followed it, asking for them. They went down on their all fours and scrambled for the pennies just like pigs after grains of corn. As I rode up the street on a street-car, drawn by horses, in Brussels, my companion, the young Englishman, advised me to go to England by way of Antwerp. That suggestion immediately brought to my recollection that the program provided that I was to be murdered at night between Antwerp and Dover. So I concluded not to go by that route. Looking closely at the young man and asking him a few questions, I discovered that he was the same young man that rode in the same apartment with me by night from Rome to Florence, and had suggested to me to go up into the belfry at Florence, the program providing that the red moustached Englishman should meet me there and murder me. I did not go up into the belfry at Florence. I told the young man that he reminded me of a young man that took a night ride with me from Rome to Florence, in such a manner as to let him know that I remembered

him. The young man kept away from me after that. I passed the rest of the day roaming about beautiful Brussels, for some time being on the boulevard Warterloo—seven streets in one, lined with beautiful trees, some promenade and some driving streets; the houses being only on the outside of, all seven of them.

Monday morning I went to London, via Ostend and Dover. On the same train from Brussels to Ostend, in the same apartment sat opposite me the red moustached Englishman. I looked defiantly at him and he looked a little nervous. Crossing the Channel, I kept an eye on that red moustached Englishman. From Dover up to London he was not in the same apartment with me. I arrived in London about 6 p. m., and stopped at the Hotel Metropole. I had been advised to stop at the Hotel Metropole by an old gentleman and his two sons, who claimed to be Londoners, at the Hotel Continental in Rome, who gave the advise according to program of the American Mafia. In less than thirty minutes after my arrival, while standing in front of the entrance to the hotel, Boyle came by and entered the hotel. As he approached I looked at him as much as to say, "I am ready for you, sir." He then dropped his head and passed in. That night an attempt was made by the gang to get into my room to murder me. I saw at the hotel the red moustached Englishman, the big black moustached Englishman and others who had been pursuing me on the continent.

The next morning I went to the office of the American Minister, Robert T. Lincoln, son of President Lincoln, and told him about the conspiracy against me, how I had been pursued over the continent and how I was now being pursued for my life in England, and asked him for the protection of the American government. Mr. Lincoln replied: "You dont look as though they had hurt you very much. You are a lawyer, and ought to know that when you entered England you became subject to the laws of England, the same as any of her citizens. If anything hap-

pens, then I can act." The idea that I had to be murdered before I could get the protection of my own government from the American Minister in England was not a very pleasant one to me; and was not in accordance with my understanding of the International law. I parted with Minister Lincoln with the understanding that I was to call and see him again concerning the matter; and had I done so, would doubtless have received the full protection of the American government from that accomplished gentleman. He would undoubtedly have called on the English authorities to protect my life from the criminal band while I was in England.

The conspirators intended to murder me in the barber's chair in the Hotel Metropole, but the barber saved me from that by refusing to shave me, and not allowing me to enter the shop. They also attempted to surround me in the office of the hotel to murder me there, but two young ladies who had heard of it, came and stood between them and me, very near to me. So they let it alone there.

For four days I went about London seeing the sights, among the rest the battle of Waterloo cyclorama, Westminster Abbey, the British National Museum, Wellington's tomb in St. Paul's Church, and other sights too numerous to mention. I left London Friday, September 26, at 2 p. m., and arrived at Liverpool at 6:30 p. m. the same day. Arriving at Liverpool, the first hotel I went to claimed to be full, so I had to go to another hotel. There they put up a cot for me in the bath room, which had a communicating door with another room. Some men made an attempt on the partition door that night, but desisted on my waking up and covering it with my revolver. The next day, about 9 o'clock p. m., Saturday, the 27th of September, I sailed on the *Etruria*. It was a glorious moonlight night and everybody on board enjoyed it as we steamed out from Liverpool. The next morning, Sunday, we arrived at Queenstown, Ireland, about 9 o'clock. Many of us went on shore and looked around

that Irish city. Having taken on the mails, we sailed away from there, all day in sight of the Irish coast and the coast of Wales. By Monday afternoon recollection caused me to know that I had been placed in a stateroom with a man, according to the program of the criminal band, so I went to the purser of the ship and told him about the conspiracy against me and that I heard that there were two staterooms empty and I would like to be moved into one of them. He offered to so move me provided I would pay another full fare. I refused to pay that amount. About an hour after this interview a man came to me and asked me if I was willing to go and have a talk with the doctor. "Certainly," said I, and went and had my talk with the doctor. The doctor informed me that he had heard that I was afraid of being harmed on board and assured me that nothing could possibly happen to me on board, as men could not escape from the ship as they can on land. He then went on to ask me if I ate morphine or drank intoxicants. I informed him that I did neither. He then said to me if I did not want to remain where I was I could have the hospital all alone to myself and that I could lock that and I would not be disturbed. I told him I would accept the hospital on those terms. I was shown to the hospital by the aforesaid villainous-looking assistant to the doctor. The sea was very rough and I was feeling unwell, so I laid down in my bunk. When night came I tried to lock the door and found that it had been fixed so it could not be locked.

Recollection then brought back to me that part of the program relating to what was to take place on the ship, and I at once realized that I had been placed in the hospital strictly in accordance with the program of the criminal band. By that time I was very sea-sick and remained in the hospital for two days without leaving it, during which time the villain tried to poison me with opium in beef tea and another dish. He failed to put in the beef tea enough opium to have the effect desired. It only acted as a sedative and quieted my nerves. The villain

looked very much surprised when he entered the hospital and found me alive and appearing bright ; and receiving from me the assurance that the beef tea was just what I needed the villain eagerly insisted upon my taking some more beef tea at once, but I emphatically declined. The next morning the villain came with a dish for me, at the sight of which my stomach revolted after having taken one bite. The villain urged me to eat it, and seemed very much disappointed when I refused to do so. Had I eaten it I would never have gotten out of that hospital alive. Having failed to murder me by poison, the conspirators sent one of their number into the hospital to murder me by assassination. I faced him firmly, and just then some deck hands, who had heard of the conspiracy, appeared and ordered him out, and told him if he came into that part of the ship again they would throw him overboard.

I slept in the hospital at night to the end of the voyage, protected by the deck hands, and the fear of my revolver entertained by the conspirators. Boyle was on board and led the conspirators. His closest co-conspirators on board were Frank Hirschberg, and his wife, and her brother. The program provided that his wife should try to play a treacherous trick on me by night in some lonely part of the ship, out of sight of all others, and at the critical moment her husband, her brother, and Boyle were to appear on the scene, she was to complain and they were to throw me overboard. I gave the lady no chance to play her treacherous trick. She is a daughter of Gen. D. M. Frost, and as treacherous as her father.

He was first treacherous to the Union and then treacherous to the Confederacy. Jefferson Davis ordered him stricken from the rolls as a deserter. He is a most infamous character, and so is his present wife. She tried to murder me by giving me a glass of wine with poison in it, in her own parlor. The poison was furnished to her for that purpose by her intimate and most infamous Marmaduke. She is a fit companion for the old deserter ;

for he murdered his second wife by giving her a glass of wine with poison in it, and urging her to take it, addressing her as *my dear*, to prevent her from telling me that he and the most infamous Marmaduke were going to murder me in the same way. All on account of their war prejudice against me.

While traveling in Italy I heard Dr. Grammar tell Champion that Judge Clover had come over to look after the safety of the General, but that he was not going to speak to me or have anything to do with me; that the conspirators had sent him over to do so in order to manufacture a defense for themselves in advance of their having me murdered.

CHAPTER 27.

We arrived at the quarantine at 11 p. m. Saturday night and went up and landed in New York Sunday morning. I remained in that city several days, during which the conspiracy was carried on against me. The conspirators had ex-President Cleveland told that I had been abusing him over in Europe, hoping thereby to have him refuse to see me, but the lying trick did not succeed. I had been speaking of him only in terms of the very highest praise; had never spoken of him in any other terms.

I had a very pleasant interview with the ex-President, and left for Greenfield, my old home, in Indiana. There I stopped to see my relations and become thoroughly posted as to the future program of the criminal band against me.

There I learned that the conspirators had all the principal hotels in St. Louis set up against me, so there was but little choice as to which was the best for me to stop at. I went to the Lindell Hotel, not expecting to remain there long, arriving in the evening. At supper I was poisoned by rough-on-rats being put in my tea, which made the tea very red, caused me to nearly fall from my chair. After that I called for clear green tea, and would not drink it unless it was so, and always tested it before I drank much of it.

I determined to see Governor Francis and demand of him the protection of the law. I met the Governor on the street and told him that I wanted to have a talk with him. The Governor excused himself on the ground that he had no time to talk to me then, but the next time he came down from Jefferson City he would stop at the Lindell himself and have a talk with me. He did not stop at the Lindell, as he said he would, and avoided me, and allowed the conspiracy to run on against me. He did not

stop it as Mrs. Francis said he would to the lady that night at the theater, if I came back from Europe, for I had gotten back from Europe alive, and he had not stopped it, and when I finally asked him to stop it he told me that I must be mistaken about it. Twice the Governor made that hypocritical reply to me when I applied to him for protection, and when he personally knew that I was not mistaken.

He could have put an end to it at any time through his Police Board, over which he held absolute power of removal, had he so desired, and the fact that he did not proved that he did not wish to do it.

Just before the Legislature met I heard of a scheme on the part of Francis to get quite a number of the members of the Legislature who had been elected as Vest men to go back on him and elect him (Francis) to the Senate as the successor of Vest. I went to the closest friend of Francis and told him that I had heard of the secret scheme and read the riot act to him, and told him that it should not be done. Hence the willingness on the part of the governor that I might be murdered.

He was also afraid if I was not murdered I would expose them all, including his wife's sister, Mrs. Lucas Turner, for murdering her husband.

Everlasting shame on such a Governor! Through Turner and Overall, Blair succeeded in perpetuating the conspiracy against me in the Police Department, and has thus far saved himself and the rest of them from prosecution.

Dr. Grammer said to Champion, in accordance with the written programme, in Italy, while traveling with me, so that I heard it, that Blair and Lee claimed that they would have the Criminal Court set up against any prosecution I might try to bring against them or any of their criminal band, should they not succeed in having me murdered. That they had both candidates for Judge of that Court secured, namely: J. C. Normile and Ashley Clover. That no matter which was elected they would own the Judge;

that if Normile was re-elected they would own the Judge and also the Circuit Attorney, as Clover, son of Judge Clover, was already that, and if he did not defeat Normile he would have to hold his present office for two years longer; if he beat Normile then they would own the Judge, and would buy the new Circuit Attorney, whoever might be appointed to fill the vacancy caused by Clover's election to the Judgeship. Both Normile and Clover unwittingly gave me confirmation of the truth of the doctor's assertion. The Judge of the Court of Criminal Correction also performed a part assigned to him in the program of the criminal band. The program of the criminals also claimed that they had bought the Circuit Judges with trips to Europe and some with trips to the sea coast, so as to own the courts in case I should sue them for civil damages. Judge Dillon's confession subsequently made to me confirmed this.

The 26th day of August, 1891, in the Governor's office at Jefferson City, I told him that Rotten Lee and Satan Blair were still running their conspiracy against me, and asked him to stop it. In reply, the Governor said that he himself would kill me if I ever gave the facts to the newspapers or put them in my book. This he said in a low tone of voice, but still I heard it. Shame on such a Governor! Everlasting shame on such a Governor!

In the early part of the summer Lee and Blair, in behalf of themselves and Thomas E. Tutt, who has twice tried to treacherously murder me, and others of the conspirators at different times, called Senators Cockrell and Vest to St. Louis and told each that they had been damaging me in ways that it was not necessary to explain, and wanted them to fix it up with me for them, but wanted them to get me out of the race for Governor, telling them that they had intended to pay me \$60,000 in damages. Both Senators told me about it, and referred me to an old lawyer, who was a friend of theirs, and who was out of the city at the time. When he returned to the city Satan Blair got to him before I did and feed him ahead of me, and through his

machinations prevented the settlement and the ending of the conspiracy before any murders were committed. To head off the next attempt to settle, Blair murdered Frank Hicks, the lawyer, in a most cowardly and treacherous way, to prevent him from becoming my attorney. After having murdered him he had it falsely published in the newspapers that Hicks shot himself accidentally while trying to unload a revolver. It was in the written program of Rotten Lee and Satan Blair that Blair was to murder Hicks, and how he was to murder him, and how he was to try to conceal it, if Hicks attempted to become my lawyer, under the direction of Chris Ellerbe, whom Blair claimed as one of his secret attorneys to help clean me out. Blair carried out that part of the program, and poor Hicks is in his grave. Six weeks before Blair murdered Hicks, he, Blair, told Senator Vest that he was going to murder Hicks and me, and Senator Vest told me that Blair had so told him. Four weeks before the murder, in the Confederate ball, Mrs. Mary J. Cable, in the presence of many people, told me that Blair was going to murder Frank Hicks and me, and how he was going to murder him, and how he was going to try to conceal the murder. Blair did it just as she said he was going to. Mrs. Cable said Blair's wife told her. Going into the office of Hicks, which was on the same floor as Blair's office, he talked in a friendly way to the unsuspecting Hicks for a short time, and suddenly drawing a revolver fired at his heart. Hicks fell over and Blair placed the pistol with which he had shot Hicks alongside his victim and ran out of Hicks' office and gave out that Hicks had shot himself accidentally while unloading a revolver, and got a man out at Ferguson to falsely say that he loaned Hicks that revolver. Before he died Hicks said that Blair murdered him. Blair has since reported to his co-conspirators that he did murder Hicks, and imagines that he is a great hero because he cowardly and treacherously murdered an unarmed, unsuspecting man.

They also had an attempt made to murder me in West Virginia

on the train as I went to Washington City. During the night two rough country men, accompanied by a rough country girl, came on the train. One of the rough men occupied an entire seat opposite my own, which I occupied alone. On the seat back of the rough countryman were seated the girl and her other companion. The rough man opposite me turned his back toward me and his face toward the window of the car, and then drew his sporting rifle across his left shoulder, the muzzle pointing toward me, and began to play with the hammer of it, intending to pull the trigger and shoot me, and claim that it was done accidentally. His companions, the conductor of the train and others were there by pre-arrangement to swear that the shooting was entirely accidental. I prevented it by moving from my seat and going forward in the car just in time to save my life. Just as I moved I overheard the rough girl say to him, "Dont do it now, he is moving." The rifleman looked around and was very much surprised to see that my seat was unoccupied and that I was in a seat some distance in front of it. The rough party soon left the train. When I arrived in Washington, Satan Blair, who came there for the purpose, tried to assassinate me by slipping up behind me, accompanied by a crowd of men, and trying to shoot me in the back in Willard's Hotel. The crowd accompanied him to help him assassinate me, if necessary, and then swear that I was killed in self-defense. Hon. Marshall Arnold, a member of Congress from Missouri, knocked his pistol to one side and prevented the assassination. When they found that there was one man there that would help me, the cowardly gang ignobly retreated from the field. The next morning I met the cowardly Blair on the street where there was nobody in the way, and offered him battle, and he, coward like, backed down and hurriedly sneaked into a house.

On the afternoon of the 24th of March, in the Senate chamber at Jefferson City, I sat immediately in the rear of Mrs. Gov. Francis and a young lady who accompanied her, and overheard

their conversation relating to myself. In that conversation Mrs. Francis broke down and acknowledged to the young lady that both she and the Governor had given their consent that I might be murdered. She said that the Governor would support me for Governor, but he was afraid if I became Governor that I would have Blair tried for murdering Hicks, and that would expose all these matters, and that he was determined that these matters should never become public, for if they did it would ruin the reputation of his administration and he could never do anything more politically. That if the General published her confession or said anything about him or her concerning these matters in his book, that the Governor had declared that he, himself, would kill the General. And thus, at last, I also received the positive proof from the wife of the Governor that he was also in the conspiracy to murder me. Everlasting shame on such a Governor, who did not seem to have sense enough to know that the first duty of a Governor is to protect human life, not to destroy it or allow it to be destroyed. Mrs. Francis also said that her husband had certain State Senators bought to support him for the office of United States Senator. That he expected to buy it away from Cockrell, but that he was a little afraid some other man with more money than he had might come along and buy it away from him.

Mrs. Francis also said that Charles H. Jones, editor of the St. Louis Republic, had promised Morehouse that he would support him with his paper for Governor, but that her husband had bought him away from Morehouse by buying \$2,000 worth of his stock in the paper; but that the stock brings no dividend, and the Governor considered that he had lost just that much money. "But," said the young lady, "he got his political influence, and that is what he bought." Mrs. Francis then went on to say that Jones had promised the General that he would support him for Governor, but had sold out to the criminal band who were opposing the General; but that the sale of the stock was not to actually

take place till after the campaign was over; so if the General found it out he could not charge Jones with having been bought. And that was the reason that he is not now supporting the General with his paper. She said that Jones would promise anybody anything and then sell out right opposite to what he had promised. Everlasting shame on Jones for selling out. Mrs. Francis also said to the young lady that in the murder of Hicks, Blair was guilty of murder in the first degree, and that she and the Governor and all the rest of them were guilty of murder in the second degree, and seemed very much distressed about it. The young lady said to her: "If it makes you feel so badly when you are only guilty of murder in the second degree, why do you want to go ahead and have the General murdered in the first degree?" She made no reply to that.

Rotten Lee and Satan Blair also succeeded in exciting great war prejudice against me, notwithstanding all the work I had done for the Southerners, and both Cockrell and Vest and other Confederate officers were for me. In this connection I will say that both Vest and Cockrell acknowledged to me that they were wrong during the war, and that I was right.

Vest said that men who were wrong during the war had been crowding out men who were right during the war, and that was not right, but that he and Cockrell had been in the Senate so long and become so old that they would not know what to go at now if they were turned out of there. Cockrell said this same thing to me, and added that one of the Senators ought to be a Union man, and if he found that he could not get a re-election he would be for me for the Senate. I agree with them that it is not right for men who were wrong during the war to be crowding out men who were right during the war, for loyalty is always preferable to disloyalty in the Republic, the only rightful government on the earth, and ought to be rewarded ahead of disloyalty. I not only agree with them that one of the Senators from Missouri ought to be a Union man, but I will go still fur-

ther and say that in deserting me when Rotten Lee and Satan Blair excited their war prejudice against me and going in with them in all their crimes they have proven that they are utterly unfit to be Senators. No nation can afford to allow its loyal citizens to be persecuted and murdered on account of their loyalty. And that is just what the conspirators are all trying to do toward me. Notwithstanding Vest and Cockrell admitted to me that secession was wrong, they want to perpetuate it in the minds of the people to use it for their political purposes, to crowd out loyal men.

Rotten Lee, and Satan Blair also, whenever they found any man was friendly to me immediately manufactured a lie to the effect that I had said something awful about him or some female member of his family. It always had the effect to turn him against me till the lie was corrected by some friend of mine. In no instance did any man ever come to me and give me a chance to say whether it was a lie or not. Reader, take warning from this, and never condemn any person till you have given him a hearing. If you do condemn any one without giving him a hearing it will simply put it in the power of your worst enemies to turn you against your best friends and to turn your best friends against you. So do not allow villians to make a fool of you by putting lies in your brain. Always allow everybody a fair hearing before you go back on him.

The week before Marmaduke died he spent in St. Louis drunk.

Hearing that he was in the conspiracy, I went to the Southern Hotel to face him on it. I told him that he could not afford to do anything towards me in which the law would not justify him. He broke down and confessed that he had suggested to Blair to get up some false affidavits against me to furnish him a pretext to remove me from the Police Board. He had lied on me at West Point and was then going to lie on me in Missouri. He also said to me: "Gooding, you have saved me and saved me the Governorship by coming here and giving me this talk,

and I thank you for it from the bottom of my heart, for I would have done it if you had not given me this talk, and, if I had done it, the Legislature would have had a perfect right to come together of their own volition and removed me from the Governorship." The next week he died of the effects of dissipation. There died a man who had treated me meanly at West Point and whom I had forgiven and whom I had helped to save from defeat at the polls. I had also loaned him money many times and taken care of him when he had delirium tremens and concealed the fact from the world for him ; but in spite of all of it, he treated me meanly to the last. He spent the last week of his life drunk and in a conspiracy to remove me from the Board on false affidavits suggested by himself, and to allow me to be murdered and then pardon the murderers. Morehouse, the Lieut. Governor who succeeded him on his death, and Francis followed him in the conspiracy, and now Stone, the present Governor, who was placed in his position by them, is now protecting them from prosecution in St. Louis.

It is to be hoped that the next Governor will be an improvement on the last four.

They also had arrangements made in every part of the State to have me assassinated if I attempted to canvass the State for the nomination. In the beginning of this conspiracy Satan Blair said to Frank Ginnie that Rotten Lee had said to him that he was going to spend his money hiring people to help him knock out Gooding with the widow and in politics, and if he succeeded in getting the widow's money it would be as good an investment of his money as he could possibly have made.

The history of this conspiracy ought to be a warning to other people, and morals can be drawn from it. Rotten Lee, although he has spent his money as aforesaid, has not, and never will, get the fortune of the widow, as she says she will never marry him, because he is a ROTTEN man. Moral : No rotten man ever ought to try to force himself on an unwilling widow.

Satan Blair has not yet, and never will, get the Governorship for he is certain to be hung for the murder of Frank Hicks. Moral: Never commit a murder to carry your point against a political rival, for if you do you will be hung.

The Granite Mountain criminals are still in danger of having, to disgorge and being punished under the criminal laws of the State. Moral: Get your fortunes honestly, and then you need not live under the fear that you may have to disgorge and be punished under the criminal laws.

Moral for public officials: Be honest in your official positions, and then you need not fear exposures, disgrace and punishment. Through the fear of counter investigations and publications the mothers of Rotten Lee and Satan Blair confessed their shame to them and implored them to quit making war on good people, meaning myself and my relations. Mrs. Satan Blair confessed her shame, as did also Mrs. She-Devil Turner.

Moral for all fools like Rotten Lee and Satan Blair: Before you investigate anybody else, and finding nothing wrong, make unjust war on good people, first be sure that you are all right yourselves, and then investigate your own folks, and be sure that their records are all right, lest through fear of counter investigations and publications they confess their shame to you and implore you to quit making unjust war on good people, your betters.

The criminal band got Mayor Noonan, who also wanted to be Governor, to revoke my permission to carry a revolver to defend my life, by having it suggested to him that I would stand in his way for the Governorship, so that Rotten Lee and Satan Blair might shoot me down without any danger to themselves; but I refused to give up my revolver when the detectives asked me for it. They then got his sister-in-law into the conspiracy to help murder me by giving her a trip to Europe. Fearing, if I became Governor, that I would, through the police department, have him and his sister-in-law prosecuted as co-conspirators of Rotten Lee and Satan Blair, Noonan actively can-

vassed the city for one of my competitors from the country, to prevent me from having a chance to get a delegation from the city, and thus knocked me out of the race with the aid of the others.

Fearing I might, if I became Governor, through my power over the police department, have him and his wife and sister-in-law prosecuted as co-conspirators of the American Mafia, led by Rotten Lee and Satan Blair, Governor Francis also helped to prevent me from getting a delegation from the city. When I found out the situation I stood aloof from the primaries, and retired from the race. The criminal band having prevented me from becoming Governor by the power of their money, spending more than a hundred thousand dollars, bribing bad men to make war on me, their lies and their tricks, their crimes and the aid of Charles H. Jones, editor of the St. Louis Republic, and the aid of Francis and Noonan, in the interest of good government, I hereby demand of the next Governor of Missouri that he shall see that the police department of St. Louis, who are in possession of all the facts, do their duty, to the end that James L. Blair is tried, convicted and hung for the murder of Frank Hicks. I also demand that Arthur Lee, as the chief co-conspirator of Blair, shall also be hung for that murder. I also demand that their co-conspirators, the Granite Mountain criminals, and also their co-conspirators, David R. Francis, Vest and Cockrell, and all the rest of the conspirators, male and female, shall be punished according to law.

Last February, in Washington, D. C., I heard their conspirator, Ben T. Cable, of Rock Island, Illinois, repeat to his wife the program of Rotten Lee and Satan Blair against me. He said they intended to have me murdered by having Ford's Theatre tumbled down on me as well as on the clerks in it. In that program he repeated that they intended to have my noble friend, Judge Milton S. Robinson, of Indiana, murdered, if he did not cease his efforts to protect me from their efforts to murder me; and have it done

by poison in his own home in Indiana, and lay it to heat prostration. He also said they intended to have my friend, ex-Governor Charles H. Hardin, who was supporting me for Governor, murdered by poison at the Ringo House, in Mexico, because he was declaring that I was needed for Governor to put them through under the law. He also said they intended to have Judge Bennett Pike murdered by poison, if he did not cease denouncing their conspiracy against me. He said they intended to have all three poisoned at about the same time, so they would all be buried on the same day.

Robinson died at Anderson at the time Cable said he would, and was reported as having died from heat prostration. Hardin and Pike died suddenly at the time Cable said they would, and all three were buried on Sunday, the last day of July, according to the program as repeated by Cable. Hardin died at the Ringo House in Mexico, and Pike died in St. Louis. I was also told in St. Louis all about these three murders, but was told at the same time that all three of these gentlemen would be duly warned of their danger. I was also told about them in Greenfield, Indiana, by two prominent citizens, who assured me that they would see that Judge Robinson was duly warned of his danger; and that it would not do for me to attempt to go to Indianapolis to warn Judge Robinson of his danger, as arrangements had been made to have me assassinated there, and that it would not do for me to write him about it, as arrangements had been made in the post office to have my letter intercepted if I wrote. Believing that the aforesaid prominent gentlemen would warn Robinson, I left it to them.

Those three gentlemen died martyrs to the cause of good government, and I demand of the authorities and all good citizens of Indiana and Missouri that their murderers be hung according to law. On with the enforcement of the laws. Let no guilty man escape.

Judge Normile committed suicide at St. Louis the 9th of Au-

gust. Poor Normile deserved a better fate than to have been ruined and programed to his death by such criminals as Rotten Lee and Satan Blair.

Sitting at the table of the police board, Satan Blair, while telling Gaiinnie how he was going to have me murdered, would frequently say with an air of great contempt for human life: "What is a human life when it stands in the way?" The murders he has since committed and had committed prove that he has as great a contempt for the life of a human being as he has for the life of a fly. This world would be better off without him. Rotten Lee and Satan Blair are cruel and cowardly human monstrosities without heart or soul. And the world would be better off without both of them.

During the dangers in St. Louis I would have been murdered by Rotten Lee and Satan Blair and their criminal band, but for the protection I received from Lawrence Harrigan, Chief of Police, and John W. Campbell, Assistant Chief of Police. These gallant officers gave me that protection in spite of the fact that they knew that the Governor and a majority of the Police Board, who held absolute power of removal over them, wanted me murdered. All honor to them for such noble conduct under such a bad Governor and such bad Police Commissioners.

In Indiana where I went to have this book printed, they carried out their criminal program, the details of which are too disgusting to relate. Sufficient to say they had the crimes of murder and arson committed many times, with the consent of that now infamous liar and criminal Governor of that State, Claude Matthews. They got his consent to carry out their criminal program in his State by having him told that I was going to be made Secretary of War, and also going marry a very rich lady, re-establish my residence in Indiana, and run for the Presidency from that State, and would therefore stand in his way for the Presidency if I was not murdered. The soft-brained Governor believed their lies and consented to manufacture lies on me and that I might be

murdered, and that they might have as many other murders and arsons committed in Indiana as they might want committed, and he would protect all the criminals with the pardoning power if it became necessary. That infamous Governor gave me the proof on him by performing a part and using certain language to me in his office of Secretary of State, just before he was inaugurated as Governor that the criminal program of Rotten Lee and Satan Blair provided he should perform and recite to me concerning the burning of the Walker Corner and other property. The criminals were told that the Governor would pardon them if it became necessary, and consequently went ahead and committed the crimes with perfect impunity. That infamous liar and idiotic Governor is hereby notified that that is not the route to the Presidency, and may yet prove to be the route to the gallows for him. All Governors ought to be taught that they must not allow their political ambition to destroy their conscientious scruples against murder and arson. Matthews, notwithstanding he is in the conspiracy of Rotten Lee and Satan Blair and equally guilty of murder and arson with them in all the murders and arsons they have had committed in Indiana, has been throwing dust into the eyes of the people by making them believe that he is a conscientious enforcer of the law, by blustering and declaring that he would not allow a prize fight on the soil of Indiana if he had to turn out all the militia in the State to prevent it. Everlasting shame on that gubernatorial fraud.

According to the suggestion of my mother, I concluded to come on here and try to get that Brigadiership, as Cleveland had again been inaugurated President. Just before I started for this city I was given the criminal program, orally, by Benjamin Harrison, ex-President of the United States, at his residence in Indianapolis. It was also given to me orally by others in Indiana. I came on here and found everything just as the criminal program said I would. Their hirelings here tried to get me into the habit of going to Ford's Theatre so they would have me gotten in there

when they should get ready to have it tumbled down on me and the clerks there. I several times refused to go there and went up in to Massachusetts before they were able to get ready to tumble it down, but they concluded to have it tumbled down on the clerks and murder them, anyhow to warn me of the fate that they were going to give me, murdering twenty-two men at one time. They had it tumbled down under the cloak of making alterations and digging out underneath preparatory to putting in electric lights. I returned to this city the 15th day of July, and remained here till the 22nd of August, when I went out to Indiana.

The criminal program for the fall was performed including the murder of the Wrattan family, to warn the Gooding family of the fate that Rotton Lee and Satan Blair are going to give us, as well as the murder of the Jeffersonville bridge people, the Clinton Jordan murder and suicide, the Lambert murder and they even had three of their own co-conspirators murdered that they had hired to murder me, and I saw the funerals of all three of them as they went to the cemetery, knowing that they had all three been hired by Lee and Blair to murder me, had sought opportunities to do it and failed. These murders were all committed in Indiana by the consent of the infamous liar, Claude Matthews, Governor of that State, who performed an act in the criminal program in his gubernatorial office himself when I went there to call on him for the protection of the law. That infamous Governor ought to be hung higher than Haman, along with that infamous liar and murderer, ex-Governor Francis, of Missouri. I returned to Washington the 7th day of January, 1894, and here I am to remain till I can have Lee and Blair, Boyle, Ewing, Tutt, Lionberger, Charles Clarke, and David R. Francis, and their co-conspirators here indicted for the murder of the Ford's Theater people tried, convicted and hung; and also till I get a Brigadiership in the army.

In brief the facts prove that Rotten Lee and Satan Blair and their criminal band have already hired murdered Generals

Beauregard, Butler, and Corse ; Senators Colquitt, Vance, and Stockbridge, and others to the number of one hundred, to warn me of the awful fate which they intended to give me, and to prevent some of them from being alive to help me. The facts also prove that they have bribed Governors, judges, prosecuting officers, and grand juries and other people to allow the crimes to be committed and then prevent themselves and the other guilty parties from being punished according to law.

That in this way they have nullified the criminal laws of the land by preventing their enforcement, and are still going on murdering people, and declare that they intend to continue to carry on their Satanic conspiracy for the murder of citizens of the Nation, and thus deprive them of their rights of life and liberty, which belong to them by virtue of the laws of nature, the declaration of American independence, and the constitutions and laws of our country, which were made to protect them. The declaration of independence declares that life is the first inalienable right of man, to secure which our forefathers fought through the revolutionary war, and our constitutions and laws were enacted.

This, right of man, life, was mentioned first in the declaration because without it man has no use for any other right.

At no time in the history of man has the protection of his life from murder been more urgent and necessary than it is now in our great Republic. At all times ordinary murders occur, but at present an extraordinary number of murders are being committed throughout the land in persuance of this infamous conspiracy against human life and good government, which has become interstate and national, and invaded the District of Columbia. I therefore, in the name of the murdered dead, and those that are yet to be murdered, and in names of our Declaration of Independence, our constitution and laws, and by the honor of our country, I demand that our National Government shall put an end to this infamous conspiracy against human life and the laws

of our land by an early and vigorous enforcement of the laws against the infamous conspirators, who are carrying it on, for the murders they have already committed in this District.

THE MEANEST MAN IN THE CONSPIRACY.

Of all the mean men that have figured in this infamous conspiracy against me and the law George G. Vest and Francis M. Cockrell are the meanest, with the exception of one who will be mentioned hereafter.

They not only shamefully deserted me on the demand of Rotten Lee and Satan Blair when they excited their war prejudice against me, but went in with them to keep me out of the Governorship and the Brigadiership and to even murder me. This they both confessed to me, and there is ample proof of it independent of their confessions to me. And notwithstanding Rotten Lee and Satan Blair bribed Cockrell's cook to murder Mrs. Cockrell to keep her from helping me, by gradually putting slow poison in her food, and tried to murder both Vest and Cockrell in the same way, and I prevented it by giving them timely warning, and Cockrell has acknowledged that I saved his life, they are both still in with them to keep me out of the Brigadiership and to murder me. Thus proving that their war prejudice against me, because I proved in this book that secession was wrong, and I would not take out of this book the fact that they had both admitted to me that it was wrong, was stronger in them than their resentment against Rotten Lee and Satan Blair for murdering Mrs. Cockrell and trying to murder them. Mrs. Cockrell asked Cockrell if it was true that he and Vest had admitted to me that secession was wrong. He told her that they had. She then said to him: This is the first time you have ever admitted to me that secession is wrong. Did all of you know it during the war, asked Mrs. Cockrell. Cockrell said the lawyers did but the others didnt. I heard that conversation between them. They have helped Rotten Lee and Satan Blair to murder

more than one hundred and fifty people for which I demand that they along with those two vile murderers shall be hung according to law, by the neck till they are dead, dead, dead. Cockrell's wife plead with him to stop the conspiracy to murder the clerks and me in Ford's Theatre. But to all her pleading which I heard, he only replied that it was not his duty to do so. That he had his duties to perform at the Capitol and besides that General Gooding might not get back from Pittsfield in time to be murdered in the theatre. To this Mrs. Cockrell said: Whether the General gets back in time to be killed there or not do not let those poor clerks be killed, go and stop it whether it is your duty to do so or not. And tell Edwards to put a stop to that plan of yours and Vest's to have Gooding killed through him, in that boarding house on four-and-a-half street and help Gooding to get the Brigadiership. But to all her pleading he turned a deaf ear and let the murders go on; and confessed to me, after her death, that he and Vest had been so anxious that I should be murdered in Indiana and never get back to Washington. He said that justice would give me the Brigadiership, but that he and Vest did not care for justice nor for me, but if I would take his daughter he and Vest would fix up the Brigadiership for me. That I would not agree to do. So he and Vest continued in the conspiracy to murder me to keep me out of it.

Rotten Lee and Satan Blair have not only had more than one hundred and fifty persons murdered, but they also got up the great strike, through Debs, by hiring him to do it.

This I heard they were going to do in July, 1893, at Pittsfield, and was told last December, 1893, in Greenfield, Indiana, the same as a part of the criminal program of Rotten Lee and Satan Blair, and it has all come off at the times and in the way that that criminal program said it would. That criminal program said that Rotten Lee and Satan Blair were, through these movements, going to try and start a civil war, and do all the damage

they could possibly do to mankind before they were arrested for their crimes.

Gen. Miles promptly put an end to their attempt to bring on a civil war by using the army at Chicago, and elsewhere.

They also had President Carnot of the French Republic assassinated by Santo as a hint to President Cleveland that they would have him assassinated if he appointed me a Brigadier. Carnot was murdered strictly in accordance with their criminal program.

Their program said they were going to teach the Nihilists of Russia how to get rid of their Czar without assassinating him. That they were going to have them murder him by poisoning. They did that.

The criminal program also said that they were going to start a war between Japan and China, by having lies told to the Emperor of Japan and the Emperor of China. That they were going to have the Emperor of Japan falsely told that China was going to seize Corea, and have the Emperor of China falsely told that Japan was going to seize Corea, and in that way bring on the war, and have little Japan whip and overrun big China, and through some business men in San Francisco, try to make some money by furnishing supplies to both Japan and China. And the criminal program of Rotten Lee and Satan Blair was strictly carried out as to Japan and China. And their criminal program also says that they may yet have the Emperors of Japan and China murdered. And that they intend to have murders committed all around the earth, just to show what can be done in that way. And that they intend to do mankind all the harm they possibly can before they are arrested for their crimes.

CRIMINAL PART OF GROVER CLEVELAND IN THE GREAT CONSPIRACY.

Of all the mean criminals that have figured in this infamous conspiracy against mankind and the law, Grover Cleveland is the meanest.

He was gotten into it this way. Because they could not make me obey their dictation as to what I should say in this book about secession, notwithstanding they had previously admitted to me that secession was wrong, Vest and Cockrell promised Rotton Lee and Satan Blair they they would help them to keep me out of the Brigadiership.

Satan Blair furnished Vest with the criminal program they wanted carried out to keep me out of it, and instructed him how to excite Cleveland against me. He told him to first excite his war prejudice against me by falsely telling him that I had called him a Copperhead.

And then to excite his jealousy against me by falsely telling him that I liked his wife too much, and that his wife liked me too much.

In the month of January, prior to his second inauguration, the cunning criminal Vest carried that criminal program over to him in New York City and incited him against me on the Copperhead jealousy lines.

In that criminal program were stated all the attempts that were to be made to murder me here to keep me out of the Brigadiership, including the attempt that would be made by tumbling down a part of Ford's Theatre, and the murders of everybody else that have since been murdered.

In that criminal program were stated certain parts that were to be performed by him.

He has since, to his everlasting disgrace, performed all those parts as promptly on time and as perfectly as any actor ever performed his parts in a play on the stage.

By giving his consent to all of it and performing his parts and permitting the murders to be committed here when it was in his power and his duty to prevent them, he has rendered himself as guilty of those murders as is Rotton Lee and Satan Blair, particularly as he knew from the criminal program that the Chief

of Police was in it and was going to permit those murders to be committed.

If he had not known that those murders were going to be committed it would not have been his duty to prevent them, but as he knew that they were going to be committed, as Chief Executive Officer here, it was his duty to prevent them.

The information concerning all of it was given me first in Greenfield, in February, 1893, by three different persons, and next in Indianapolis, in March, the next month, by Benjamin Harrison, ex-President, who had just left the White House. Notwithstanding all of this, I resolved to come to Washington, correct the lies that Vest had used on Cleveland to excite him against me, and try to get him to do me justice by giving me the Brigadiership, and get him to stop the conspirators from murdering me or the others.

I arrived here the 30th of March, and that afternoon from his carriage Cleveland performed a part toward me, assigned him by the criminal program. Then I knew that he was in with the criminals. But still I was determined to try and get him away from them and get him to do his duty as an honest President. So a few days subsequent I took a copy of the first edition of this book, in which he and his wife were beautifully written up in connection with their trip to St. Louis, where I had met them, with me to the White House and sent my card in to him. Soon after the criminal, Thomas E. Tutt, appeared and sent in his card, and Cleveland sent word for him to come into his office, and left me out in the hall. This was in accordance with the criminal program, again proving that he was in the conspiracy. After awhile it was announced that he was down in the east room holding a public reception. The door-keeper to his executive office told me that I could get to see him down there. I left the book with the door-keeper, who promised me that he would give it to him.

I then went down to the east room and remained in the rear of the crowd till all were gone but two men in full dress.

They had been sent there by Rotton Lee and Satan Blair to perform a part. One of them motioned for me to approach and pay my respects to the President. I thought he was the master of ceremonies there, and moved forward and extended my hand to Cleveland, who took it, but pushed it as though he did not want me to stop, but I told him who I was and asked him if he did not remember me.

I then told him I had left the book up stairs for him and I hoped he would do me the honor of reading it. He said he would. The man whom I took to be the master of ceremonies then began to quiz him, and the following dialogue occurred between them:

Q. Vest told you that the General called you a Copperhead? They say that is a lie; that, on the contrary, he denied that for you.

A. I dont see how he could when he didnt know anything about it, and it was the truth. Well, he believed that they were slandering you and that is the reason he denied it for you, said the questioner. There was the the proof in his own confession that he was an enemy to the Union during the war; and that accounts for his hatred toward Union men now.

Q. They say you ought to be true to the Union now while you are President.

A. Yes, said Cleveland, so long as I get the salary. What! exclaimed the questioner, dont you think of anything but the salary in connection with it? Have you no patriotism in you even now?

Q. Are you going to let him see Mrs. Cleveland?

A. I have a great notion to let him see her once and then just tell him that he shall never see her again.

Q. So Vest did excite your jealousy against him? They say that is entirely unjust to both Mrs. Cleveland and the General, that the admiration between them is perfectly innocent. Every

man that has met your wife admires her, so you have no right to blame the General for admiring her, as he does so innocently.

Q. Do you not see other women than your wife that you admire?

A. Yes, I do.

Then you have no right to blame her for admiring other men than you. And you have no right to blame her for admiring the General, as she does so innocently, for they say that every woman who meets him admires him. They also say that there is some gratitude in it with Mrs. Cleveland to him for having prevented some young women from insulting you at your reception in the parlor of the Lindell Hotel in St. Louis.

Q. Are you going to allow them to murder the General and the clerks in Ford's Theatre?

A. That is none of my business. That is a matter for the Chief of Police to look after.

Q. But they say you know that the Chief of Police and the District Attorney are in it themselves and will allow it to go on. Are you going to allow it to go on?

A. I don't know that it is any of my business till an application for a pardon is presented to me.

Q. But that will be too late for the General and the clerks. Are you going to allow your subordinates to be wrong and allow that to go on?

He then broke down for a little while, dropping his head and soliloquized thus: If I knew that Gooding knew it all, I would be ashamed to look him in the face. When the President is wrong, they are all wrong, and when the President is right, they are all right, or afraid to be wrong for fear he will get after them. Hereafter I will be right. The people ought to respect this office whether they do me or not. There in his own soliloquy was the confession that he knew it all and was in the murders with the criminals, as well as in other parts of the criminal program.

Q. They say Harrison and his party are going to take the tariff for revenue only side of the tariff question. That the General's tariff speech convinced him that was the right side of the question.

A. Quick as lightning he said: "If they do, we will take the protection side. We can make as much out of that side as we have out of the revenue side."

Q. "What! Have you no principle?" exclaimed the questioner.

And thus we discovered that he has no sincerity in him, even on the tariff question, the very question on which he ran into the Presidency.

Q. Are you going to give that Brigadiership to the General or force him to take something else as they want you to?

A. In a trifling manner he said: "Some day when he comes up to see me, I may just make it out for him and send him over to Lamont to sign his name to it and put the seal to it for him.

Q. You ought to have it made out and give it to him yourself, as they say Lamont has been set up against him by some lies that have been told to him.

A. I will be friendly with him, whether I give him anything or not, said he, and made a motion as though to shake hands with me again.

Knowing from his talk and manner that he was thoroughly in with the criminals against me, I turned and walked out of the White House, and as I went I heard him say to the questioner, "he is too independent for so poor a man," and I heard the questioner exclaim: "What! Dont you think a poor man has a right to have independence of character?"

For that infamous sentiment let all poor men for all time despise and loathe Grover Cleveland. Vest had told him not to give me the Brigadiership, as I was so poor I would be compelled to take any small civil appointment, if I was not in the meantime murdered.

Vest and Cockrell had some of their Missouri friends here to assassinate me on the street, but Maj. Harvey W. Salmon, from that state, came here and prevented that.

The criminals expected that I would go up to Pittsfield, Mass., and to hasten me to do that, got Cleveland to issue his famous order ordering all applicants for office out of this city, he knowing, however, that they had arrangements made there to have me driven back here in time to be murdered in Ford's Theater, or, in case I was not driven back in time for that, then to have me murdered up there. While up there they had a part of Ford's Theater tumbled down and murdered twenty-two clerks, according to the criminal program, to warn me of the fate they intended to give me. The professional murderer, Charles A. de Arnaud, then came up to Pittsfield to help murder me there. He stopped at the hotel where I was stopping and forced his acquaintance on me. He and others were to murder me on a certain Saturday night in my room. That Saturday morning I left there and came back here. From here I went to Indiana, where the criminal program was carried out, as already told in this book.

While there Cleveland sent word to me that he was going to give me the Brigadiership. I accordingly concluded to return here, and, if I had to do so, wait till a vacancy occurred, and in the meantime try and have Rotten Lee, Satan Blair and the other murderers indicted and tried for the murders of the clerks in Ford's Theater.

But before I started back here I was, in December, 1893, told the criminal program that would be carried out here, having heard it at Pittsfield in July previous, but, nevertheless, I decided to return here and try to get the President to do his duty in both matters.

In the criminal program there were many arrangements to have me murdered.

All those attempts have been made, but there have always been private citizens on the spot to save my life.

When I arrived here I found everything as I was told that I would. I called at the White House, and Cleveland excused himself strictly according to the criminal program. I then went to the Chief of Police and the District Attorney and found that they performed strictly according to the criminal program. I, however, determined to try and get them away from the other criminals and get them to do their duty. One day I remarked to the District Attorney, Birney, that Rotten Lee and Satan Blair would first get a man to do some innocent part in their criminal program, and then tell him that he would have to go on with them or I would have them put through according to law. He quickly said: "If you consider what we have been doing here innocent, we will go in with you to put them through, for we think they deserve it." I could not conscientiously say that I considered what they had been doing here as innocent, and, therefore, he and his assistant, Taggart, got the Grand Jury to keep me out of the Grand Jury room to prevent them from being indicted for the murders of the clerks in Ford's Theater. What they had been doing was agreeing that the murders might be committed and that they would protect all of the guilty persons from prosecution for the murders, and would have Dant and Ainsworth indicted twice for criminal negligence, but draw up the indictments so that they both could be quashed, thinking that when they were quashed that would be the end of the matter and prevent all investigation into the murders. They have already carried out that criminal program in the criminal court. I told Chief of Police Moore all about it, leaving out his name, and asked him to help me have Rotten Lee and Satan Blair and certain others here indicted. He said to me: "All you have said about it is true, and I was in it as much as any of them, and if they are to be indicted, I want to be indicted, too. You have verified it all." He had been told that a bluff like that from him would frighten me out. Chief of Detectives Hollenberg performed the part assigned to him by the criminal program in turning me over to Detective

Mattingly, who, in connection with Taggart, Thomas Morley and Butler Fitch, tried to have me murdered by a band of criminals in a street car. I avoided that by not going by way of the car.

I next verified what the criminal program said about the Grand Jury by going to some members of it and talking to them about it. Some of them admitted to me that it had all been confessed to them, and that they, therefore, knew that the deaths of the clerks brought about by the falling of a part of Ford's Theater were murders, and that they knew that the intention was for me to have been murdered along with those clerks.

One of them also told me that it had been confessed to some of them that the President and Gen. Schofield were in it, and if they indicted anybody for murder to indict them, too. Rotton Lee and Satan Blair had them told that, thinking that they would not indict the President, and, therefore, would not indict any of them for murder if they gave them bribes, but would keep me out of the Grand Jury room and go on and indict Dant and Ainsworth for criminal negligence only, knowing that Birney and Taggart would draw up the indictments so they would not be good, and would, therefore, be quashed. And that is what was done. They were told by Rotton Lee and Satan Blair, if that was done, by that time, I would break down and leave this city. In that they found themselves mistaken.

As Cleveland was knowingly permitting this part of the criminal program to go on, and was treating me the way he was, I again knew that he was thoroughly in with the criminals. But I again resolved to try and get him away from them and make an honest President of him.

I wrote to him reminding him that the Declaration of American Independence mentions life as the first right of man; and also reminded him that all our constitutions and laws, national and State, were made to protect that right first, as without that right, life, man has no use for any other right. I then informed him that three Senators and others had then recently been

murdered by secret poisoning, strictly according to the criminal program. All of which he already knew himself, as he had a copy of the criminal program. He made no effort to save their lives in any way. These facts proved that he had originally given his consent to the entire criminal program, and that he had never come right. So I then knew that he had no conscience, even against the crime of murder, to which I could appeal. I, therefore, concluded to try and excite his ambition, and in that way try to get him to do his duty.

I wrote to him that any further delay in the prosecution of Rotton Lee and Satan Blair simply meant to let them go on and murder more people and destroy more property according to their program; and called on him to remove the District Attorney at once and appoint an honest man to that office who would at once proceed to have them and others prosecuted and hung for the murders of the clerks in Ford's Theatre, and thus save other lives and put an end to the carnival of crimes that they are still carrying on.

I repeatedly urged him to take this action, telling him that he could not possibly do anything else that would so much redound to the honor and glory of his administration, and cause him to shine in the canopy of this great Republic as a star of the first magnitude. But the low, tricky creature was insensible to even this appeal, and went on with them in their awful carnival of crimes, notwithstanding he already knew that they had caused his own nephew and Secretary Lamont's father to be murdered by poison in their food, and had caused him to be poisoned in his food in the White House.

The evening of the second day of July, while I was sitting along with several others in front of the Hotel Oxford, President Cleveland came by in his carriage with his Private Secretary, Mr. Thurber, and stopped and said to me from his carriage: "Grant said you deserved it, and I say you deserve it, and I intend to give it to you anyhow for reasons of my own." Thurber

said, tell him what it is you are going to give him. He then said the Brigadiership.

He then went on to say a man does not have to be in position to run for the Presidency. It is sufficient that he is a fit man to run, as they slowly drove away. I may want to run Gooding for the Presidency myself and take a position in his Cabinet. What! said Thurber, after having been President? Yes, said he; other men have come back here to both Houses of Congress, after having been President, and as I am not a speaker I would rather come back in the Cabinet.

"On what ground could you run him for the Presidency," asked Thurber." Cleveland said in answer: "His good military record, his book, which is as great a book as was ever written, for it proves that he is a statesman and a philosopher, his integrity and determination to do right, no matter what opposition he meets with. This constitutes sufficient basis on which to run him for the Presidency, whether he is in any position or not."

"How about that dirty story about him," asked Thurber. Cleveland answered: I have the proof that that is a lie." And he proved that he did have the proof that it is a lie by stating the proof he had.

And I, of my own personal knowledge, know it to be a lie, and to all mankind I hereby denounce it as a lie. But, although it is a lie about me, it is the truth about Senator George G. Vest, for he confessed to me that it is the truth about him; and when he made that shameful confession to me I turned away from him in utter disgust, utter disgust. I hear that Vest threatens, if I tell this truth on him, that he will tell the lie on me, and Cockrell and others bribed to do so will help him to lie on me. But that will not deter me from telling the truth on Vest.

The next morning I went over to New York, and on the following Saturday returned here. As I was not murdered in New York, as the criminal program provided, on my return the Chief of Police sent Blair Lee, and his gang over to Baltimore to

murder me there in the depot. As I was sitting in the car there in came Blair Lee behind me and touched me on my arm to attract my attention, and then said ; "Come out here or we will do that in here." A Washington lady, who sat on the other side of the aisle, promptly said to him : "No, you wont do that. We know you, and if you do that we will be witnesses against you." Immediately another man came into the car behind Blair Lee and firmly said to him : "Let that alone. Come out of here."

"We were sent over here to prevent you from doing that." "Who sent you?" asked Blair Lee. The President was the answer. "What! has he gone back on us?" "The Chief of Police told me that the President wanted it done; that he was with us and wanted it done, notwithstanding what he said to Gooding the other night, and for us to come over here and do it." "Well, the President told us to tell you that he did not want it done, and to prevent you from doing it," said the other man. The two then retired from the car, and I came on here. As a matter of fact, the President did want it done, but not on that occasion, for Blair Lee and his gang, who were going to do it, were also going to swear in their defense in court that they had murdered me because the President wanted it done to protect Mrs. Cleveland from me, and the President didnt want them to expose his guilt that way. Mrs. Cleveland never needed any protection from me.

The very morning after the adjournment of Congress Cleveland left for Gray Gables, his home on the seacoast. A few days later I heard that word had been sent over to him that I was willing to accept some civil appointment.

I immediately wrote to him that I would suffer death by starvation or burning at the stake before I would accept anything else, and gave him to understand that his record would not be all right with the people until he had given me the Brigadiership, as I had proven to him that justice required it for me, by the well authenticated opinions of Gen. U. S. Grant and all the other greatest

Generals of the war, and he had promised it to me, and he had also had Rotton Lee and Satan Blair hung higher than Haman for the murders they have committed in this District.

They then had their threats delivered to him that if he gave me the Brigadiership they would publish a book of all the criminal program crimes that had been committed, in which they would confess their own guilt and then implicate him with them in all those crimes, and dictated to him to whom he should give the Brigadiership.

Having heard that they were going to threaten him, I wrote to him if they did threaten him to be an old Andrew Jackson, and hurl defiance at them, give me the Brigadiership, and have Rotten Lee and Satan Blair hung higher than Haman ; but he turned his back on this good advice and promised to obey their dictation.

The week before he was to return here I went to the Army Headquarters to see Maj. Gen. Schofield and request him to see the President as soon as he came and ask him to appoint me to the Brigadiership. Schofield told me that the President had promised these fellows, meaning Lee and Blair that he would not appoint me to the Brigadiership. He then went on and confessed that he and the President were guilty along with the others, and in behalf of the President and Rotten Lee and Satan Blair and the other Granite Mountain criminals and the others here, made the proposition that I should accept a purse of \$8,000 or \$10,000 from them and a certain civil office here, or a foreign appointment, and not hold them responsible for what they had been doing, meaning their crimes. I spurned their proffered bribe, and again asked them to help me to get the Brigadiership, Schofield also said that I had proven that I was more worthy to be at the head of the army than he was. And that these matters prove that I am more worthy to be at the head of the army than he is. And that they also prove that I am more worthy to be President than Cleveland. And said if Grant was President and Meade at the head of the army now that I would get it without any trouble ;

that they would give it to me at once. Schofield was gotten into the conspiracy by a promise of Rotten Lee and Satan Blair to get the President to suggest to Congress that they should create the rank of Lieutenant General for Schofield, and get the President to appoint him to it. He was willing to help them to keep me out of justice, the Brigadiership, and murder me to get a Lieutenant Generalship for himself. Poor Schofield.

He was gotten into by Dr. John Moore, of the retired list, who came to Willard's Hotel with the murderer Dant to help him murder me. They were prevented from doing it by other men.

Blair Lee and his gang then came to my hotel one evening and waited in the office for me to come in that they might murder me. I came in and Blair Lee called to me, but just then his beautiful wife and Mrs. Satan Blair came on the scene and prevented a fight, and Blair Lee confessed it all to the crowd and implicated the President in all of it, and Mrs. Satan Blair wanted to make it all up.

The next week the President returned, and I wrote to him that I would expect him to give it to me, because I had won my right to it in the war, and that fact I had proven to him by the *well-authenticated* opinions of Gen. U. S. Grant and all the other greatest generals of the war, and also because he had promised it to me; and that I would call a certain day to receive it from him. I called that day, and he had his servants tell me a lie; that he was not living in the White House, but was living out at Woodley, and would not be there that day.

This was done in accordance with the criminal program. Two days thereafter he appointed an officer to the Brigadiership at the dictation of Rotten Lee and Satan Blair, and has now in his annual message to Congress, in accordance with the criminal program, suggested that they create the rank of Lieutenant General for Schofield. He was an insignificant General during the war, and is unworthy of it. It is to be hoped that Congress will see that that bribe is not delivered to Schofield by his co-conspirator

Cleveland, and thus have Rotten Lee and Satan Blair keep me out of the Brigadiership.

It is now two years since the cunning criminal Vest got the low, tricky Cleveland to take the office of head chief of their infamous criminal band, and furnished him a written copy of the infamous criminal program they wanted him to carry out.

Under Cleveland's chieftainship have been committed one hundred and fifty murders, and millions of property have been destroyed by the crime of arson.

Among the murdered by secret poisoning in their food were those distinguished Generals, B. F. Butler, N. P. Banks, John M. Coise, Henry W. Slocum, George Stoneman, James B. Fry, S. D. Burbridge, Confederate Generals Beauregard and Colquitt.

Among the distinguished civilians were the great War Governor, Andrew G. Curtin, David Dudley Field, Oliver Wendell Holmes, Joseph Holt and Frank Hatton by secret poisoning in their food. Carter H. Harrison by assassination.

Here in Washington, by secret poison in their food, Senators Colquitt and Vance, and Stockbridge while in Chicago. Congressman Houk, of Ohio, here by poison in his food.

In foreign lands President Carnot, of France, by assassination, and the Czar of Russia, Alexander III., by slow poison in his food. And Prof. Froude, of England, by slow poison.

In this city were murdered by the tumbling down of a part of Ford's Theatre twenty-two men at one time. Cockrell told me that Mrs. Cleveland tried very hard to get Cleveland to prevent these murders, but that he would not do anything to prevent them. That she had tried as hard with him to get him to prevent those murders as his wife had to get him to prevent them. He also said that Mrs. Cockrell went to see Cleveland and Mrs. Cleveland about it, but that he would not do anything to prevent the murders. Others have been murdered by slow poison in their food. Among them were Capt. Frank Brownell, Col. Jerome Napoleon Bonaparte, a grand nephew of Napoleon Bonaparte, and

Col. Thornton A. Washington, a grand nephew of George Washington, Mrs. Senator Cockrell and Mrs. Gen. Delafield.

These are facts that demand the impeachment and removal of Grover Cleveland from the Presidency and his prosecution and execution.

To stop this awful carnival of crimes he should be impeached and removed as soon as possible, and then he and the other guilty parties should be promptly hung, according to law.

From their graves the hundred and fifty murdered dead cry out to the American people: Hang Grover Cleveland higher than Haman.

From this truthful history of this great conspiracy against human life and property the following morals should be drawn for the future guidance of the American people:

1. Put no Copperhead in the Presidency. Put none but a loyal man there.
2. Put no jealous husband in the Presidency.
3. Put no criminal in the Presidency. Put none but a conscientious man there, lest criminals, by exciting his war prejudice and jealousy, get him to help them carry on a gigantic conspiracy like this against human life and property.

Moral for future Presidents:

Should any lying criminal Senator ever come to you and tell you that some man has called you a Copperhead, or that he has called you any other hard name, and then tell you that he is after your wife, and then want you to help them to carry on a gigantic conspiracy against human life and property say to him: "Get thee behind me, satan," and kick him out of your house.

Cleveland's last nomination was bought by the criminal band of Rotten Lee and Satan Blair, and through that corrupt transaction Private Secretary Thurber got his place. The criminals put him in there to use him against me and in their interest.

In view of this fact and that Cleveland became the head Chief of the criminal band, and has protected them from prosecution,

I hereby call on all the nominating conventions hereafter to see that no candidates are nominated who are not personally pledged and also pledged by their platforms if elected, to see that Grover Cleveland and his criminal band are hung higher than Haman for the murders they have committed in this District.

President Lincoln, shortly before he was assassinated, was going to put Gen. George B. McClellan back into the regular army as a Major General, tender it to him, but some of the aspirants for the presidency prevented him from doing so, fearing the political effect it might have in his favor, and that it might make him the next president, and keep one of them out of it.

During Cleveland's first administration McClellan was poor and wanted to go back into the army, and was willing to go back even as a Brigadier, and some of his friends sounded Cleveland on it, but he refused him even that, on account of his disloyal Copperhead hatred toward that great loyal Democrat.

And that proved that Cleveland was one of those disloyal Copperheads who refused to vote for McClellan for the Presidency in 1864.

In view of these facts, I feel reconciled to the fact that I was not appointed to the Brigadiership by that disloyal Copperhead Cleveland; but I shall, nevertheless, as my duty to human life and my country, insist that he shall be hung for the murders he has committed, higher than Haman, along with Rotten Lee, Satan Blair, Vest, Cockrell, Schofield and Dr. Moore, by the neck, till they are all dead, dead, dead.

And I hereby consign them all to everlasting infamy.

By these facts Grover Cleveland is reminded that a good man, although nothing but a private citizen, is better than a bad President, very high in authority, but very low in every thing else.

The forgoing facts make it the duty of all good citizens to be more vigorously for the Union, the constitution and the enforcement of the laws.

In these matters I am glad to know that I have had the sympathy of the great Senator from New York, David B. Hill, who is a bright and glorious contrast to the low tricky criminal Grover Cleveland.

And notwithstanding the many dangers that have threatened me in war and peace, by land and sea, I still live to tell mankind the true story of a world.

CHAPTER 28.

THE TRUE STORY OF A WORLD.

From the past we have learned how the republican truth concerning creation, life and salvation, has had to contend against the despotic forcing of the monarchic lie concerning creation, life and salvation, for the possession of the human brain on this globe. And now, I will tell the entire true story of a world, the entire truth concerning creation, life and salvation, and in doing so will tell whence came the earth, and whence came man, and whither goeth the earth, and whither goeth man.

CREATION BY EVOLUTION.

THE NEBULAR TRUTH AND THE GERM TRUTH.

The history of the past proves that from the beginning man has been asking: What is the true story of a world? or, Whence came the earth and whither goeth the earth? And whence came man and whither goeth man? To these questions I answer: Space. What is space, and how do we know that the earth and man came from and will return to space? Space is that shoreless ocean of everlasting matter so finely disintegrated not a single atom can be seen even through a microscope, through which revolve the many worlds we see. It is commonly called ether. We all know nature abhors a vacuum. So, space must be filled with something, although invisible. In this shoreless ocean of invisible matter float the invisible germs of all life. If invisible, how do we know they exist? The atmosphere we breathe is invisible, in a state of repose, even through a microscope, but we know we breathe it, and can feel it when we blow our breath. So we know that some things exist, even when they are invisible. If invisible inanimate matter exists, why not also invisible

animate matter exist such as germs of life, vegetable, human, animal, fowls and fish.

THE NEBULAR TRUTH.

When the invisible atmosphere is disturbed it condenses into currents, and the wind is said to be blowing. It is then visible. The currents meet and one rolls the other up somewhat into the shape of a ball which goes whirling around, and is commonly called a whirlwind. In a like manner the invisible ether in space is disturbed and condenses into currents, which run against each other, one doubling up the other, which rolls on through space, first as a nebulous mass, gathering matter and forming into the shape of a ball, which, rolling on enlarges like a snow-ball rolling in the snow, till it gathers all the matter and germs of life necessary to make up a world, and by attraction and repulsion of surrounding globes is forced into an orbit in a solar system; and moving around in its orbit condenses, first into the consistency of a liquid and then into that of a paste.

THE GERM TRUTH.

After awhile it comes to that condition in which the germs of vegetable life develop or evolve into vegetation. Then follows that condition suitable to the evolution of the germs of human life, and the germs of animal life at the same time, when the germs of human life evolve man and woman into existence, and the animal germs evolve the animals into existence. They multiply, and the earth becomes peopled, and furnished with animals, and fowls and fish from germs of their kinds. The very dissimilar personal appearances of the different varieties of man, as the white man, the Indian, the chinese, the Japanese, and the negro, prove that they came from different varieties of germs, that is, different origins. But that is no reason why they should quarrel and fight. And it is not necessary that we should try to prove that they all came from a common origin to satisfy the doctrine

of the brotherhood of man, for we all know, as a matter of fact, that doctrine is not proved, for even among brothers in the same family there is but little brotherhood, and often none whatever. The dissimilar appearances of man and the monkey also prove that they did not come from the same origin, and that man did not come from an ape-like ancestor, as was asserted by Darwin, but on the contrary that they came from different origins, different kinds of germs. Wherever the germ happened to lodge on the earth there it evolved its kind into existence, whether that was a white man, a black man, a yellow man, a red man or a monkey. This proves that the climate does not determine the complexion. We all know that the Esquimaux Indian, who is very dark has always lived near the North Pole, which proves that a northern climate will not make him white. The fact that white people have always lived in the tropic climate on both sides of the Atlantic Ocean, and remained white people, is sufficient proof that a tropic climate will not change the white complexion.

There is a tribe of Indians on our northwestern border called the Welsh Tribe, who are very proud of the fact that their ancestors were white; but among them are a few who have red hair and blue eyes. This is a case of breeding back. Some Welsh people, who located in North Carolina in early times, were driven West and then inter-married with Indians. The half-breeds married Indians and their children married Indians, and their children married Indians, and that went on till the white Welsh people disappeared and nobody but Indians were left, and they boasted that their ancestors were white. A nearly white Welshman might come now from that tribe but it would be a case of breeding back, and the climate would have no influence on the complexion. The same has been the case where other races have inter-married. This breeding back toward the complexion of the ancestor proves, not only that the climate has no influence in determining the complexion, but that the original germs determined the complexion of the several races, and that

the different races came from different germs. This conclusively contradicts the idea that there was originally only one first couple called Adam and Eve and which asserts that all mankind came from them.

Undoubtedly, many first couples of the different races were evolved into existence simultaneously, or nearly so. This is proven by the existence of every variety of people almost everywhere on the globe. Ancient statues prove that the white man, the negro, and the red man lived in Yucatan in ancient times. The natural casualties will account for the earth having not become too populous in the past and will do so in the future. As all vegetable life came from germs, and is now simply a question of growth under certain conditions from germ seeds, as will be fully demonstrated hereinafter, why not all animal and human life also come from germs? The question is sometimes asked: Why do not people evolve into existence now from germs? The answer is easily made. The germs that the earth gathered up in space was exhausted when it was in condition to evolve them. We know that the supply of germs of life will never fail in space, no matter how many worlds come into and go out of existence, as space is without limit, and, therefore, the germs of life in it are also without limit. Consequently, nature will never die out, for nature is eternal.

All trees are trees, notwithstanding some of them are oak, some beach, and some walnut, as well as other kinds. The fact that they are all trees does not prove that they all came from the same origin. Neither does the fact, that all the different races are all people, prove that they all came from the same origin. An acorn can only grow an oak tree. It can not grow a beach tree or any other kind of a tree except an oak tree. The same may be said of a beachnut and a walnut. They can only grow their own kind of trees. The different varieties of people came, like the different varieties of trees, from different origins. As an acorn can only grow on an oak tree, so a white germ of life

can only evolve a white person into existence. As a bechnut can only grow a beach tree, so a black germ of life can only evolve into existence a black person. The same may be said of all the other germs. A blond germ evolves a blonde person, while a brunette germ evolves a brunette person, and so on as to all the different varieties of germs. From the separate germs of animal life came all the different varieties of animals. From the different germs of vegetable life came all the different seeds that grow the different varieties of vegetable life ; and each vegetable growth had its own separate vegetable germ. All germs of life are original elements in nature. All germs of life are therefore the origin or creators of all life, each germ being the creator of its own kind. Even the only God-germ being the creator of the true and only God, the People's God.

That Jupiter is still in the condition of a ball of paste not ready to evolve any kind of life into existence, is the proof positive that our planet came from Nebula. And the fact that we are here is proof positive that there were germs of life in space and that the earth gathered up some them, and that the trees, the people and that animals were evolved from them originally. 9

Man was evolved from a germ of human life in a sack like the womb, in which nature had provided the means of gestation, and which was sufficiently tough on the outside to afford ample protection, and opened at the proper time to let him out, large enough to look after his food, which was fruit everywhere, and to want companionship. And thus all men were created free and equal, and endowed by their creator, nature, with certain inherent and inalienable rights, among which are life, liberty, and the pursuit of happiness.

The first evolved people knew that they had been evolved by germs of human life, and they saw others evolved from germs of human life in the time of evolution. This truth they sent down the ages to their posterity by tradition.

Some tribes in the tropics still live on fruits.

The imagination could not possibly imagine a greater variety of human beings than there are on this earth at this time. So it is ridiculous to suppose that there were ever any other varieties on this earth, and that they have become extinct. The extinct people undoubtedly belonged to some variety of the people who are still on the earth. There were giants on the earth in ancient times. And there were Lilliputians on the earth in ancient times. So there are both giants and Lilliputians on the earth now, and every other possible kind of human being who got their start from germs of human life in the days of evolution. It is possible that one variety or another might become extinct by continuous deaths and no more births, but as the variety still on the earth is so great that the imagination could not imagine any other variety, it is safe to say, that there never were any other kinds of people on this planet, or any other planet, but such as are now on this earth. So when we know all about this globe and the people on it, we know all about the other globes and the people on them.

NATURAL STATE.

All history proves that originally all were roving children of nature, electing their chiefs. That there was neither minister, priest, nor legal authority to tie the knot. That nature alone brought them together. That many of the uncivilized tribes still existing on our earth are living proofs of this fact. That the will of man alone divorced him. That the woman was the slave of man and could not divorce herself from him. That in time one man went with another man's wife. That jealousy caused the husband to kill the offender. That two of the Ten Commandments were thus established: Thou shalt not adult. Thou shalt not kill. That after a while man acquired personal property and his fellow-man stole it, and that this gave rise to the commandment: Thou shalt not steal. And thus the moral law was commanded by the wisdom of mankind, in all the nations,

long before they ever had any idea whatever of any God. That experience proved that those who lived according to the moral law, as a rule, kept out of trouble and were happy, which state they called happiness or heaven, while those who lived contrary to the moral law, were, as a rule, in trouble and unhappy, mentally confined to a dark cave called hades, or hell. So at first their ideas of hell and heaven were confined entirely to this world and so they urged the importance of living in accordance with the moral law if people wanted to be in a mental heaven in this life and keep out of a mental hell in this life. Hell was a dark cave in the earth called hades, in which the greatest criminal in the community was confined. They called him the Devil because he deviled or tormented the people so they could have no peace in the community while he ran at large. Finally they confined all bad criminals in hades, or hell. In fact, hades or hell, was simply a penitentiary, in which they confined the criminals to separate them from the good people, but knowing that the bad man there called the devil would torment them.

NATURE WORSHIP.

The evolved people, having no ancestors to inform them concerning the manifestations of nature, looked off into space at the sun, the moon and the stars, and wondered what they were. Observing that the sun caused the vegetation to grow, in gratitude they worshiped the sun; and the day on which they worshiped it they called Sunday. As the moon gave them light when the sun had gone away, in gratitude they worshiped the moon; and the day on which they worshiped it they called Moonday or Monday. Because the stars gave them light and looked so beautiful they worshiped the stars. As the earth grew or bore them and all their food, in gratitude they worshiped the earth, and called it Mother Earth. This was nature worship.

CREATION BY EVOLUTION.

In fact, seeing everything coming and going according to the

laws of nature, they concluded that with all life it was simply a question of conditions; and that when the conditions failed there was no life. And also seeing the different chemical elements uniting to form new objects, they concluded that the earth had come into existence from matter passing through different conditions—from chaos to the perfect world, and therefore believed in creation by evolution.

FUTURE LIFE.

In time dreams started the idea of a spirit life after the death of the body. Before they began to bury dead bodies man saw the dead body of his fellow man decay and become invisible, and subsequently dreamed of seeing him as he appeared in life. Having seen the body decay and become invisible he knew that it could not be the body appearing unto him in a dream, so he concluded that the body must have had a spirit in it that presented to him in a dream the same appearance that the body had presented to his eyesight when it was alive. Hence his belief in a soul or that there is a spirit life after the death of the body, and the idea that there are Gods.

As they believed that there was a spirit life after the death of the body, they thought that the soul was the life of the body, not knowing anything about the circulation of the blood and other physical conditions that are necessary to keep the body alive.

THE GODS.

Believing that the body had a spirit in it that gave it life and its powers, they concluded that the other objects in nature must also have spirits in them that gave them their powers. Hence they believed that the sun had a spirit in it that gave its powers to it, and they called it the Sun God, and went to worshipping it on Sunday. In the same way they conceived the idea of a Moon God, and they worshiped it on Monday. And so on they con-

ceived the idea of separate Gods for every object in nature. And finally, as there were supreme chiefs over the subordinate chiefs on earth, they conceived the idea that there must be a Supreme God on high over all these plural Gods. And thus came the worship of the Gods. And this was nature's way of leading the mind of man from his own soul, out into space, to the true and only God—the people's God.

The word God came in this way: they were in the habit of saying it was good in the supposed spirit of the sun to cause their food to grow for them; and, therefore, called it good, and finally dropping one "o," calling it God; and finally applied that name to all other Gods.

They at first believed that the spirits of people they thought they had seen in their dreams remained in the neighborhood as they saw them there in their dreams, or thought they did. They called them ghosts, and were afraid of them.

After a while they found out that they did not remain in the neighborhood, as they could not see them when they awoke, so they concluded that they only came there when they appeared unto them in dreams. And as they could not see them about they concluded that they must have gone into space; that the spirits of the good people must have gone up into space to a place of life and happiness which they called heaven from comparison to their idea of heaven in this life, where the Supreme God would bless them, and make them happy forever; and that the spirits of the bad people died with their bodies as they had proven themselves unworthy another life.

And thus came their ideas of the soul, of heaven and of God. And thus came natural religion—the people's holy religion, the first and now the most ancient religion on the earth, and now founded on the astronomic account of creation, the reason, and the hope of man for immortality; and the people's God whom they thought incapable of doing nothing but blessing them, as they were always seeking blessings.

The tribes were also called nations, meaning the same race of people; and when they got to living in houses in a civilized condition, were called democracies and republics. They were in this condition when the monarchic trick was played on them. Even to this day some of our Indian tribes are called nations, and are living in houses in the Indian territory.

THE MONARCHIC TRICK.

1. The old chief first impressed on their minds the lie that God was almighty, and then falsely told them that he would let them know what the truth was in regard to creation and salvation, that he had gotten it from God, and told them that their idea of creation by evolution was all wrong. That instead of nature creating them and everything else, God had created nature, created them, the earth, the stars, and everything else. That God having created them, He alone had a right to rule them. That they had no right to rule themselves, for all authority came from God, and that God had authorized him to deliver his orders to them, and they must obey them, or God would punish them in hell forever, in the next life.

From all of which we see that religion, like politics, is either repulican or monarchic; that under free government, originally, religion was repulican, and under monarchy it was monarchic. Under free government, politics and religion were separate and distinct; that by the lie and trick of pretended revelation overthrowing free government, politics and religion were united in monarchy, the state and free thought among the people was suppressed in both.

2. For many generations they had enjoyed liberty both in politics and religion, but their cunning old chief, who had been elected to his office by the people, observing the great superstition of the people and being very ambitious to have his chieftanship descend to his own progeny indefinitely, for the glory and profit of his own family, and his political pur-

poses, pretended to have received a revelation from God, telling him that he was the son of God, although he had a Chinese mother, and commanding that he and his progeny should rule over the Chinese and live in luxury, at their expense, forever. And whosoever disputed it was in revolt against the will of God, and should be eternally damned for it. The ignorance and superstition of the people and the force used caused them to submit, and the cunning old chief was worshiped as the son of God, and was not only the temporal, but was also the spiritual ruler. And ever since then the monarchs have been falsely representing God as a king like themselves.

The chief got the priests to sustain him in his lies and tricks by making the office of priest hereditary. He also got the braves in the tribe to sustain him by calling them nobles. And thus the state was falsely created and has ever since been called the state or divine right monarchy. And they all lived at the expense of the people as hereditary rulers. And the king or sovereign called his usurped power divine right sovereignty or state sovereignty. And thus came what they called supernatural religion, which is nothing more nor less than monarchic religion founded on the lie of pretended revelation.

It was a sharp trick the old chief played on them politically and religiously. And thus man was first deprived of his natural right of self government, both in politics and religion. Thus was monarchy, in both politics and religion, established on the overthrow of free government by that lying trick of pretended revelation in favor of that fraud called divine right monarchy. It was the overthrow of all liberty, political and religious. Other chiefs got the idea and played the trick on their tribes, nations, democracies, or republics; these names simply meaning the people and republican government in its purity; the rule of the people.

And since then man has been struggling at times to recover his natural right of self-government, both in politics and religion.

That old lie of pretended revelation started the issue of the People's Politics *vs.* Monarchic Politics, and the issue of the People's Religion *vs.* Monarchic Religion, which will remain the issues till the people's politics and the people's religion shall be triumphant all over the earth; and the people's God will be recognized universally as the true and only God.

For centuries the Chinese king pretended that he descended from God, and away back, if not now, was worshiped as a descendant of God, and was religious as well as political ruler, he claiming as a lineal descendant of God. The Chinese claimed to have had thirteen lineal descendants of God as their kings.

The Chinese themselves are now sometimes called Celestials, on account of that old lie, so, in any form, it is the same old lie.

While under free government, their natural right, as we have already seen, they enjoyed perfect liberty, both political and religious, thinking and choosing for themselves, both in politics and religion, and believed in natural creation, creation by evolution.

SO-CALLED NECESSITY MONARCHY.

Ambition and greed have never been without a lie and a trick to overthrow free government and on its ruins to establish themselves in power and luxury at the expense of the people. In some cases the supreme and subordinate chiefs, incited by ambition and envy toward each other, got to fighting among themselves till the people became tired of the chronic trouble, and noticing which the chiefs cunningly agreed among themselves that they would unite and overthrow the republic. That one of them should be king and the other dukes, counts, and so on, and that they would give their soldiers service in the Kingdom and give them their living that way, and that they would falsely tell the people that it was all necessary to get peace and safety for their lives and property, which meant that their ambition and

greed had to be satisfied or they would not allow the people safety for their lives and property.

Through fear of the army the unarmed people submitted. And thus the Republic perished, and what was falsely called necessary or necessity monarchy was established.

The ambitious chiefs created the unpleasant conditions themselves and then took advantage of them to overthrow the Republic and quarter themselves and their progeny and posterity on the people permanently. They divided most of the land among themselves and their soldiers, who held as their tenants, for military services and part of the crops. The very rich were allowed to retain their property. This was the origin of the old feudal system.

And whenever the fraud of the so called divine right monarchy has no longer been able to deceive the people, the ambitious monarch and his adherents have always come forward with another lie to try and retain monarchy. They have asserted that monarchy was necessary to protect life and property; but when the history of republics proved that life and property were just as safe in republics as they were in monarchies, that lie was exploded, and the plea of necessity for monarchy was gone, and the republics came as a natural consequence, as well as a natural right of the people.

SO-CALLED PLEBISCITE MONARCHY.

Whenever the fraud of the so-called divine right monarchy and also the fraud of the so-called necessity monarchy both played out with the people, the ambitious would-be monarch submitted his claim to the throne to an election by the people, but took particular pains to use his army to see that the election went in his favor, and proclaimed that he ruled by the will of the people—another lie. The Napoleons played this trick on the people of France.

If it had been a fair election it would have been wrong and a

fraud, for one generation has no right to elect or force on succeeding generations hereditary rulers.

So plebiscite monarchy is also a lie and a fraud. When the kings could no longer play the trick of so-called divine right monarchy on the people, through themselves, they played it through Christ. Republican government, in both politics and religion, is the only rightful government on this earth. Wherever free government has been overthrown, ambition has done it every time.

And when ambition and avariciousness could no longer impose any kind of monarchy on the people, they have always imposed Patrician, that is, aristocratic, republican government, with favoritism to the few at the expense of the many, on the people, in contradistinction to a people's republic, in which all had equal rights before the law, with favoritism to none, with equal and exact justice to all.

We have also learned from history that in time temples to God were built, schools established, and learning carried to the highest point by some races, while other races have still remained uncivilized and in their native ignorance; that wars between tribes and nations, as well as civil wars, came. We all know now in our own time all about the great progress that has been made on our globe in everything, including learning, railroads, cable lines under the ocean, so that any news can be sent around the earth within a few hours. Finally, intellectuality of the masses will put a curb on the ambition of monarchs and would-be monarchs, and will bring back to all mankind true republican government, and the people will be as happy as it is possible for mortals to become.

Thousands of years this will go on, and finally the waters will disappear from the surface of the earth. All life will then disappear, as no life can exist without water. Passing inwardly the water will finally come in contact with the gases, oils and other explosives, create a steam and explosive power which, coming

in contact with the fire in the interior of the earth, will explode the earth, casting it off into space so finely disintegrated not one particle will be seen, even through a microscope, thus returning the earth to its original condition, nature having no permanent use for a dead body undisintegrated. And thus it may be said to a world: From dust thou camest, and unto dust thou shall return. And this is the true story of the material world. And it is the republican account of the birth, life and death of a world. Such will be the fate of our world in time.

But do I hear some one say that can not be so, for if a world were to explode it would break up the entire solar system to which it belonged? It would do nothing of the kind. A slight change in the relative positions of the planets, caused by attraction and repulsion, would make the system go on as though nothing had happened, and the world would not be missed any more than a man is missed when he drops out of this life. And this reminds us that when the earth shall explode and go back to space invisible matter to help make up new worlds, that there will be no people here to know anything about the greatness of any man that may have lived on this earth, and as people on other planets know nothing of their greatness that will be the end of all fame for all great men.

The highest greatness to which any person can possibly attain on this earth is intellectual greatness. O, how vain is ambition.

BUT WHAT MORE PROOF IS THERE THAT EVOLUTION
IS THE TRUTH.

1. The germ truth that the evolved people sent down the ages to us, their posterity, by tradition, that they were evolved, and that they had seen other people evolved, from the ground, which is still believed by many people in every nation on the earth, notwithstanding the tremendous efforts that the monarchic religionists have made to destroy it in the minds of the people, and to keep it out of history. They have not been able to entirely de-

stroy either the tradition or history of it, for I heard men who had never read books talk about it on the street when I was a boy. And the fact that the expression Mother Earth is to be found so often in the writings of the ancient writers, and is still used so often now, proves that the evolved people did send it down to us.

I myself received it by tradition when I was a little boy standing on the street in Greenfield, Ind. There I heard the son of Farmer Lindsay say that his old daddy believed that people used to grow out of the ground just like the corn, the potatoes, and everything else.

The next time I received it by tradition was in the corn field of Umph Offutt. He hired some of us boys to help him plant his corn at twenty-five cents a day. He plowed the furrows, I dropped the corn and the other boys followed and covered it up with hoes. They all stopped to rest but me, when Offutt told them that people used to grow out of the ground like the corn. It excited the mind of one of the boys very much. He rushed forward to me and said in an excited manner. "If people used to grow out of the ground like corn, I wonder how they planted them." At that time I did not know that they were not planted at all, but that nature had planted in the ground the different germs of human life from which they grew. Had I known it then I would have gladly explained it to him.

I next received it by tradition from Farmer Dickerson, who said that people used to grow from the ground from germs, like the corn, from germs. He firmly believed in it, as he had a right to do, for it is the truth.

When my mother heard what farmer Dickerson said about the germ truth she remarked to me: "I wouldnt be surprised if there is some truth in that, as I used to hear that when I was on the farm."

William New, a prominent farmer, and County Commissioner,

also firmly believed in the germ truth, which he had received by tradition, and frequently talked about it.

I also received it by tradition from Miss Lucy Daigre, who had received it from her mother by tradition.

One day during the war, while she and I were taking a horse-back ride over their plantation, below Baton Rouge, looking over into the sugan-cane field and seeing the cane growing so finely, it reminded her of what she had heard of the germ truth, and she remarked to me: "Before there were any women on this earth people grew out of the ground from germs. Now they grow out of the women from germs." There was the germ truth in the days of evolution as well as now.

The fact that they now grow out of the womb from germs of human life is proof positive that before the existence of women on this earth they necessarily had to grow out of the ground from germs of human life, enclosed in a sack something like the womb, tough enough on the outside to afford ample protection, and inside of which nature had provided the means of gestation, and which opened at the proper time and let the person out. And thus does the evolution of human beings from the germs of human life now in the womb prove that they originally evolved from germs of life in the earth. And as they had no fathers or mothers to take care of them they necessarily had to evolve large enough to take care of themselves and want companionship.

Could a germ of human life enclosed in a sack like the womb in which nature had provided the means of gestation now be placed at a proper distance in the ground and the ground be kept at a proper temperature it would now evolve a human being into existence, the same as human beings grew from the ground in the time of evolution. This is proven by the fact that a hen egg, that germ of chicken life, if now placed in an incubator, or stove, and kept at a proper temperature for the proper time will evolve a chicken into existence the same as was done by

that first great incubator of all life, the earth, when it was warm all over its surface in the evolution days.

I also heard it by tradition from the Masters of four different Masonic lodges. The Blue Lodge of Free Masonry is a continuation of the ancient order of Sacred Mysteries, the first degree of which was first organized in the days of nature worship in Aryana, when they all knew the germ truth was true ; and the Master of the Lodge only represented the Sun, but later, when they got to spiritualizing and had gotten all their ideas concerning the Gods, and that there was a Supreme God, they added two more degrees and made the Master represent the Supreme God, and taught the members of the third degree that he was the only God. And after the monarchic trick had been played on the people the Masters taught the monarchic lie concerning God and creation to the members of that order. This was because they were ordered to by the King under the penalty of being shot or hung if they did not. But notwithstanding they then taught the monarchic lie concerning God and creation to the members in obedience to the King's order, the master wisely reserved the right to retain to himself and transmit to his successors under oath the truth that evolution is the truth and that the monarchic account of God and creation is a lie. And from that early period in the existence of the people in Aryana till now everywhere, whether the order has been called sacred mysteries or masonic mysteries, the Master of the Lodge has transmitted to his successors under oath the Germ Truth, and that God is a people's God, and not a monarchic God, but has always sworn him not to tell it to the other members of the lodge or the people out of the lodge. But as the masters here are now in a free country, and in no danger of being shot by a despotic King, I hereby call on the masters of the lodges to quit teaching the monarchic lies to the members and to tell the germ truth, and that God is a people's God, and to tell the people outside of the lodges the same.

So we can truthfully say that we have received the germ truth

by tradition from the evolved people, through the farmers and the masters of the Masonic lodges.

We can also truthfully say that we have received the scientific proof that it is the truth from the astronomers.

And from our own observations of the workings of nature we know it to be the truth.

FROM THE ASTRONOMERS.

I also heard the germ truth from the great astronomer of our time, Prof. Richard A. Proctor, in a public lecture on astronomy in St. Louis, where he said that the earth not only came from space by evolution but that different germs of all the different kinds of life on the earth came along with the earth and evolved their kinds into existence here. He also said that all learned astronomers knew it to be true.

Last and greatest of all I received the germ truth at West Point. One day Prof. William C. Bartlett, our great professor in astronomy, sent a man around the barracks to tell all of our class to come over to the astronomic hall for he was going to tell us something we all ought to know. I was not notified, and, therefore, did not go to the hall, but a classmate told me what it was that the professor wanted to tell us all.

He said: "Gooding why were you not at the lecture? It was the best one we have had. Prof. Bartlett showed us how worlds come into existence, and then told us that people grew out of the ground."

A few days after, another classmate told me the same. And soon thereafter, Cadet Gentry, a first-classman told me the same. Recently Maj. Gen. John M. Schofield told me that he heard Prof. Bartlett tell the same to his class.

We now know why the Pope of Rome fights Masonry; because, notwithstanding the masters of the lodges still teach to the members his old monarchic lie concerning God and creation, they still transmit under oath from master to master the everlasting truth

of evolution. That evolution is the truth, and that God never created anything, and has no right to rule anybody.

That nature created everything of its own powers by evolution. And this is why he prohibits the members of his church from joining the lodges, fearing that they might become masters and learn that evolution is the truth, and that he is teaching to them the old monarchic lie. He having been informed that information was transmitted from master to master.

From what they saw going on before their eyes, subsequent generations to the evolved people, had good reason to believe in creation by evolution. They saw everything coming and going according to the laws of nature, that with all life it was a question of conditions. They saw that a hen egg was matter without life or action. What it would become was entirely a question of conditions. If let alone it would decay, disintegrate, pass away and become invisible. If placed under a hen for three weeks it would, under the action of heat, evolve into a chicken, a thing of life and beauty and splended food for man.

That as to what a grain of corn would become was a question of conditions. If left exposed to the weather it would decay and become invisible. If planted in the ground in the proper season and properly tilled it would evolve into a corn-stalk and ears of corn. That a grain of wheat would similarly produce wheat.

MAN.

That as to whether men comes into this world or not was entirely a question of conditions, and as to whether he lived or died was also a question of conditions. If his supply of air was stopped his lungs collapsed, he died, decayed, disintegrated, and became invisible. If his food was stopped the same result followed. If he had no water to drink the same result followed. If his blood ceased to flow the same result followed. That disease would cause the same result. From all of which they concluded that life was the result of matter under certain conditions and when the conditions failed there was no life.

Seeing the chemical elements uniting to form new bodies they

concluded that the earth had come into existence from matter passing through different conditions, from chaos to the perfect world. Modern geology has proven that belief to be true.

ASTRONOMY.

Astronomy has also proven it to be true. Astronomers tell us that through their telescopes they can now see thousands of worlds in every state of evolution, from the nebula to the perfect world ; that to suppose that our little world is the only peopled globe would be the quintessence of self-conceit.

Astronomy informs us that Venus is better adapted to sustain human life than our own globe ; that Mars is also a perfect world. The astronomers have made a map of Mars showing that one-half of its surface is water and the other half land ; that Mars has water-ways that are believed to be canals.

That Jupiter, fourteen times as large as our little world, is now in the condition of a paste not yet in condition to evolve any kind of life, thus furnishing us the positive proof in our own solar system that worlds do come from nebula and bring along with them the different germs of all life.

The Jewish Bible also sustains this truth of natural conditions. It says the earth was void and without form. Void means nothing, or matter so finally disintegrated that it can not be seen even through a microscope. The Jewish Bible also says the earth shall be destroyed by fire. The natural or republican account of creation, as we have already seen, explains how it came from matter that was void and without form and also how it is to be destroyed by fire, by explosion. Thus the Jewish Bible and the republican account of creation sustain each other ; that is, that the earth came from nebula and will be destroyed by fire.

They also both agree that man came from the ground, and only differ as to how he came from the ground. The germ truth truthfully asserts that he came from the ground by growth, evolution, from a germ of human life, just as he does now from the

womb, by growth, from a germ of human life ; while the monarchic account of creation in the Jewish Bible falsely asserted that God formed him out of mud and blew the breath of life into him. We all know that to be a lie, for we know that there is nothing in mud that can possibly be converted into flesh, bones, brains, and hair that go to make up a man. That lie was only written to take the mind of man away from the germ truth.

FROM CHAOS TO COSMOS.

Last, all religions, republican and monarchic, unite in declaring the earth came into existence by evolution. Republican religion truthfully declaring that it came from the power of matter to form all the bodies of nature by evolution. Monarchic religion falsely declaring that its imaginary Monarchic God is almighty, and that he ordered nature to evolve it into existence, and that any body who doubted that lie should be eternally damned.

All races of men have believed that the earth came from chaos. From chaos to cosmos, organized worlds, has always been the belief of all intelligent men, no intelligent people ever believing that the worlds have always been organized as they are now. Mankind have only differed as to who caused the evolution, the majority believing in the republican or astronomic account of creation, that nature matter of its own powers and the different germs of life of their own powers, caused the entire evolution, thus creating everything, while the rest of mankind have been *forced* to believe in the lying monarchic account of creation which was started by a false pretended revelation ; that there is an Almighty God, independent of nature, who ordered nature to evolve everything into existence. Our Jewish Bible account of creation teaches that the earth itself came from space chaos, but that the imaginary Monarchic God ordered it to evolve into existence, and that he made a special creation of man, from mud. A false and ridiculous account of creation.

The account of creation given by the Jewish Bible declared that God created the heavens and the earth and all things in them, including the planets and all the other other stars, in six days, and finished his work or job and rested on the seventh day.

Jupiter, the largest planet in our own solar system, proves that to be a lie, for it is not finished yet, as it is still in the condition of a ball of paste, and is, therefore, not in condition to evolve into existence any kind of life and support it. This proves that it requires many centuries to create a planet.

That account of creation also says that a dew came out of the earth and that God took the dust, mud, of the earth and formed it into a man and blew the breath of life into the mud model at its nostrils, and that it thereby became a living man,

All intelligent people know that to be a lie, for they know that the breath of life, atmosphere, and no other kind of breath, will furnish bones, flesh, and blood, and hair to a mud model and cause it to become a living man.

That account of creation also says that God mesmerized the man, or put him to sleep, and then took from his side a rib and made it into a female, to be a wife for the man, Adam, and that he, Adam, called her a woman because she came from man.

All intelligent people know that to be a lie, for they know that one bone, a rib, cannot be converted into a living woman with not only all the bones she has, but also with all the flesh, blood, hair, and nerves a woman possesses. We also know that a bone does not possess the elements of all those essentials that are absolutely necessary to create a woman. Hence, all intelligent people know that the Jewish Bible account of creation is a ridiculous lie. It was written to fool ignorant and superstitious people who had been in slavery for three hundred years, and is, therefore, not fit to be taught to intelligent people; and the preachers had better quit preaching it to the intellectual people of our times and go to preaching the nebular truth, germ truth

and the astronomic account of creation given in this book, for that is the truth concerning creation.

They had also better quit preaching monarchic religion to the people, the tyrannical orders of the imaginary monarchic god, and go to preaching to them the golden rule, the moral law, and the great truths of nature, the people's religion, and the people's God, and his love and kindness for them. This will give them more and better to preach about than monarchic religion can possibly furnish them.

In fact it may be stated as a general truth that the evolved people all over the earth knew that they and the animals, and fowls, and fish, as well as all vegetable life came by evolution from the ground, from different germs of life; and that their posterity learned the same from them, and learned that the earth itself came by evolution and brought all the different germs of different kinds of life along with it from space.

And all of this for many generations they knew to be the truth, till the monarchic lie, incited by ambition and greed, was started and forced into the minds of the people, to force it out. Therefore let the minds of all people return to the germ truth, evolution, and the people's holy religion, and worship only the people's God.

Creation by evolution, the astronomic account of creation, is undoubtedly the truth,

HOW DO WE KNOW THAT WORLDS EXPLODE?

Twice I have witnessed that sight. Once during our late civil war, as I was riding at the head of my command, a cavalry division in the Union Army, on a night march in Louisiana, looking to the southeast tropic sky, I saw a world, commonly called a star, explode. At that time I thought nothing of it. But three years after the war I was going up the Pacific ocean on my way to California, when, one beautiful night, all nature seemed to blush for its own loveliness. As I stood on the deck with a beautiful

young lady star-gazing in the southwest tropic sky, I again saw a world explode. "Why! that star exploded," exclaimed beautiful Pauline Lamoine. "Pauline, that was a world," said I, "many times larger than our own." Otherwise we could not have seen it at its great distance, so many million miles away. Such will be the fate of our earth in time. And this is the true story of a material world. Usually the world drops out of its orbit before it explodes, in which case it is dismissed with the remark: "Oh! that was nothing but a shooting star." Well! what is a shooting star but a world that has burned out its interior parts by volcanoes, and its substance has passed off into space in gases till no longer has sufficient mass to hold it in its orbit by attraction and repulsion, when it drops out of its orbit, followed by a train of fire and explodes?

Having learned the story of a material world let us now learn the true story of a spiritual world. And this brings us to the question:

IS THERE A GOD?

As we have learned from history that the imagination of man has created so many imaginary gods in India, Egypt, Greece, Rome and elsewhere, what proof is there of the existence of any God at all? First, the almost universal belief that there is a God; that all religion, republican and monarchic, have taught it. That the Greek stoic, and Roman republican religions taught that a Supreme God as well as subordinate Gods of the Greeks and Romans were evolved into existence by nature. That he was not a creator and dictator, but a dispenser of happiness to those who proved themselves worthy of it. Monarchic religion created by the lie of the old chief, has falsely taught that there is an Almighty God, independent of nature, self-existent, that ordered nature to evolve everything into existence; that he is a creator and dictator, and will eternally damn anybody who disobeys His orders. Monarchic religion also teaches that the

machinery of the universe is so perfect that it must have required a great intelligence, or architect, called a Supreme Being, or God, to have made it, as a house made by man required intelligence to make it.

In reply to this republican religion truthfully asserts that the universe does not resemble any machinery or house on the earth.

In reply to this, republican religion also truthfully asserts that nature itself, of its own powers, is the greatest architect of all, and capable of making any organized universe. That it is the nature of matter, and the different germs of life to grow into all these different forms and organizations. That the mighty works of nature, the systems of worlds without number, are not to be degraded by comparing them to a common house made by man.

The positive proof that there is a God is the fact that the mind of man, cultivated and uncultivated, in all ages, naturally feels itself going off into space after God, and mentally sees a form, a personal God. If one God, then, why not many Gods? The only knowledge it is possible for us to acquire is through impressions made on our brains by nature, external to our brains, through the senses, sight, hearing, touch, taste and smell, and also through impressions made on our brains by the reasoning power of the brain. From the impressions made on their brains by external nature, and their reasoning power, some of the greatest intellects of all times, from the earliest times after they got the idea that there was any God at all, to the greatest intellects of our times, have all concluded that there is a God, and only one God.

This cumulative evidence furnished by the greatest intellects of the world in all ages ought to be considered conclusive evidence that there is one God and only one God.

The fact that the imagination of man has created so many imaginary gods, is no proof that there is no God at all, for the mind of man on other subjects generally wanders in the dark some time before it arrives at the truth. It has been so in re-

gard to this subject of a God and a soul. In the person of the author the mind of man has at last arrived at the truth in regard to both God and the soul.

Having proven that there is a God and only one God, the next question that arises is: What kind of a God is he?

The monarchic religionists claim that their God is unlimited in his powers. The republican religionists claim that their God is limited in his powers.

The plural Gods were imaginary gods; and as it is an impossibility for any God to make one plus one make three, it necessarily follows that the monarchic god, whom the monarchists claimed to be all-powerful, is also an imaginary god; and therefore it necessarily follows that the only God is a people's God, and limited in his powers.

God could not make you one day younger or one day older than you are if he were to try a thousand years.

God could not stop the earth from revolving on its axis or going around the sun if he were to try a million years.

In fact God could not change any of the laws of nature no matter how long he might try, and therefore he is not Almighty; and consequently is not a monarchic God, but a people's God.

Nature evolved God into existence from the only God-germ, and prohibited him from ever even trying to issue any orders to the people, by only endowing him with the power to preside in heaven and make the free immortal souls there supremely happy, and to be only an object for man to pray to while man is still on the planets, and not even to answer prayers, for it is an impossibility for him to personally hear and answer, in any way, the millions of prayers that are addressed to him at the same time by the people on the different planets. But nature answers them for him, for it is a law of nature that when ever man, inspired by the religious nature of his brain for a good purpose such as relief in hours of weakness, sickness and distress, and for help in efforts to be good, addresses sincere prayers to God that nature

shall answer them for God and furnish the desired relief and consolation, and that will be just as good as though God did it.

So if you want to be saved do your part and nature will do the rest for you. So at last nature has to do it all here on earth.

So pray to God as you always have but do it for none but a proper purpose, and with the distinct understanding that he is not a monarchic God, but a people's God, and neither personally hears nor answers your prayers but that nature does it for him.

Even great nature is not Almighty for it can't change any of its own laws for they are eternal, and therefore it could not endow God with Almighty powers. So there is no Almighty powers anywhere in space.

There is only one real God, and he is the God of the people, and the God of love. History proves that all the ancient republics, as a rule, had republican religion to some extent, and that the monarchies had monarchic religion. Monarchic religion is out of place in a republic. Republican religion alone is appropriate to a republic. Republican religion is the only rightful religion anywhere on the earth.

The history of mankind proves that a God to pray to is as necessary to the brain of man as food is necessary to the stomach. So why doubt the existence of the true and only God, the People's God?

But the fact there was only one God-germ in all space and it evolved the true and only God, the People's God, into existence in the beginning of creation to exist forever, and help nature to bless man for all time, on all the planets, and to receive immortal souls after the death of the body.

Because the monarchic account of creation is a lie, and evolution is the truth, it does not follow that there is no God, on the contrary it proves that there is an evolved God, and that he is the people's God, as they were also evolved into existence.

As great nature planted in the brain of man the desire for a God to pray to, and the disposition to believe in His existence, it

is natural and reasonable to believe that nature by evolution provided a God to gratify that desire, particularly as she has provided the means of gratification for all the other desires of man.

The Stoics of Greece believed that a God was in the beginning evolved into existence to bless man for a long time and was then absorbed into space and gave way to a new God, who in time was also absorbed, and so on.

The Stoics of Greece also believe that the soul after many centuries in heaven was absorbed into space and ceased to be a soul. This was believed to keep heaven from becoming too crowded with souls. They seemed to forget that heaven is capable of indefinite expansion.

Next, has man a soul, and whence his belief that he has?

SOUL.

We have already learned that before they began to bury dead bodies, man saw the dead body of his fellow-man decaying, and subsequently dreamed of seeing him as he appeared in life. Having seen his body decay, he knew it was not the body reappearing unto him in a dream, so he concluded that the body must have had a spirit in it that presented the same appearance as that presented by the body in life. Hence his belief in a soul. They at first believed those spirits remained about the neighborhood, calling them ghosts, and were afraid of them.

It has been asserted that man has a self-consciousness that he himself is a spirit or soul independent of his body, that is, simply living in the body.

Nearly all men, uncivilized as well as civilized, and most highly cultured, believe they have souls. If man has no soul, why this almost universal belief in it, in men of almost all races and conditions?

ARGUMENTS AGAINST THE EXISTENCE OF A SOUL.

In reply to the arguments in favor of the existence of a soul the infidel materialists declare there is no soul and furnish the

following arguments in favor of their position: That as soon as the blood ceases to flow through the brain there is no life. In reply to which the religionist says there is a soul, but it will not remain in the body that does not furnish blood enough to the brain. That declaration says the infidel materialist assume that there is a soul. That assuming there is a soul does not prove it. That it is a fact well known that when the blood ceases to flow through the brain in proper quantity man has no mind till the blood again begins to flow through the brain in proper quantity as in the case of a swoon, when his eyes open and the brain thinks or he again has mind or intelligence, which is sometimes confounded with the soul. The same effect is produced when the brain is too much surcharged with blood. A swoon is the effect and the brain cannot think or there is no mind, but when the blood escapes from the brain till there is only a proper quantity flowing through it, the eyes open and the brain again begins to think, and the person is said to have mind again. The brain may have too little blood or none at all flowing through it owing to the arteries that carry it to the brain contracting temporarily, and the amount of contraction of those arteries will, therefore, determine the amount of blood that will flow through the brain, and consequently the amount of thinking power or sense the brain will have.

The brain will have too much blood in it stopped there by the contraction of the veins that carry it away from the brain, and the amount of contraction of those veins will therefore determine the amount of *too much blood* there is in the brain, and consequently how much the thinking power or sense of the brain is lessened thereby.

The stopping of the flow of the blood to the brain or away from it will determine the amount of its thinking power or sense. And this will account for a person having more sense at one time than he has at another. If there is too little blood or too much blood in the brain the person will be stupid till a proper quantity

of blood is in the brain, and then he will be in his natural brightness. If the quantity is entirely too small or entirely too large a swoon is the effect, and the brain cannot think at all, has no sense while it is in that condition.

This confounding of the soul with mind or intelligence has fooled the infidel materialist and caused him to think that he has proven that man has no soul because he has intelligence only while the blood flows in proper quantities through the brain. The soul being an existence separate and distinct from mind or intelligence this only proves that a soul is not necessary to physical human life, but does not prove that there is no soul.

In reply to the assertion of the religionist that he himself is a spirit proven by self-consciousness, the infidel materialist says that self consciousness or proof only exists while the blood continues to flow in proper quantities through the brain, which proves that the self-conscious spirits have no existence.

The infidel materialists have also asserted that spirit is only matter in space so rarified as to be invisible, and that self-consciousness is only a self-consciousness of origin, evolution having already proven that man's body germ came from space, rarified invisible matter, and they have also asserted that there is no spirit, but all is matter in one condition or another. Nature is sometimes called God, and therefore everything that emanates from nature is said to emanate from God.

That man at the time he was convinced of the existence of a soul by his dreams, had not studied the law of the brain so as to learn that a dead person reappearing to him in a dream was only the image of a dead man that had been impressed on his brain during life, being brought up within the brain during sleep by that power of the brain called recollection, which sometimes acts during sleep as well as waking hours. That it was all in his own brain. That neither body nor spirit had appeared unto him in a dream. That the image of the body was simply revived in his own brain, where it had been lying dormant.

ARGUMENT IN FAVOR OF THE EXISTENCE OF GOD AND THE
SOUL.

The human brain is the highest development of material nature on the earth. And when it is operated on through the senses by material nature, other than itself, thought is the result, says the infidel materialist. Then religious thought must be the result as well as any other thought. If religious thought be the offspring of the brain when operated on by material nature, by what right does the infidel materialist deny the truth of it? To do so is to proclaim nature itself, in its highest development of religious thought, a failure or a lie. If that offspring of material nature, religious thought, teaches man that he has a soul, and that there is a God, by what right does the infidel materialist deny the truth of it when he himself asserts that all thought is the result of matter acting on the brain? The infidel materialist believes in all the developments of material nature till he reaches its highest religious thought, and then declares that a failure or a lie. The believer, on the contrary, considers that highest development of material nature, religious thought, no failure; on the contrary, only the beginning of a still higher development, the certainty of the development of the quality of immortality in the soul.

When the material nature through its highest development, religious thought, tells man that he has a spiritual soul that may be developed into an immortal soul, and that there is a God somewhere in space to whom that immortal soul will go after death, by what right does the infidel materialist deny that great truth taught or spoken by nature itself, through all the ages, to every race of mankind?

It has already been stated that in the shoreless ocean of space float the germs of all life. The fact that we are all here proves that there were physical germs in space. If physical germs, why not also spiritual germs in space?

Within each human male physical germ there was a soul germ;

and within each human female physical germ there was also a soul germ; and when the human male physical germ evolved the man into existence its soul germ at the same time evolved the soul into existence. This may also be said of the human female germ and its soul germ. But how about the posterity of the evolved male and female? Whence came their souls? The answer is easy. We know whence came their physical bodies; from the uniting of the seed of the male and the seed of the female, which are nothing more nor less than the germs of physical life. Within the seed of the male is a soul germ; and in the seed of the female is also a soul germ. The physical germs of both parents unite to create the physical body; and the soul germs of both parents unite to create the soul. This proves that women have souls as well as men, and therefore successfully contradicts the doctrine taught by some of the ancients, that women have no souls. That men only have souls. It also proves that nature furnishes the souls as well as the bodies; and that, therefore, nothing is supernatural, but all is natural, the spiritual as well as the materials. And the fact that woman can transmit the living image of her own father or grandfather to her own son, when he bears no resemblance whatever to his father, or any of his kinfolds, is proof positive that there are spermatazoa in her seed as well as in the seed of her husband, and that therefore she plays an equal part with her husband in the transmission of humanity. A spermatazoa is a germ of human life from which a human being grows or evolves into existence.

The development of the quality of immortality in the soul by religious thought and consequent religious conduct, would be no more wonderful than is the development of religious thought from material nature, the brain.

It requires religious thought, the highest development of material nature, the brain, and consequent religious conduct, to develop the quality of immortality in the soul after any mortal has sinned, or a sincere repentance and religious thought.

So, if you would have an immortal soul and live after death, you must be good in this life, or timely repent and give yourself to religious thought.

Otherwise you will not have developed the quality of immortality in the soul, and death will be the end of you. Choose ye between eternal death and immortality beyond the grave.

So away with that lie and fraud, monarchic religion, and away with that false and hopeless idea, infidelity, and on with the people's holy religion and the worship of the true and only God, the people's God.

NO TRANSMIGRATION OF SOULS NOR BODIES.

In Egypt they finally imagined that the soul had to transmigrate through every animal from the lowest to the highest man in this world, and in the next world, had to make a similar transmigration through all the animals before it could ever reach the final paradise. This was the foolish idea of the evolution of the soul. From this came to Darwin and others the equally foolish idea that the body evolved from the animals or a common origin with the animals. *Neither the body nor the soul of man ever came from the animals, or a common origin with them.*

The body of man came from his own physical germ in space, and his soul from its own soul germ, which was inclosed within his physical germ.

All nature proves that the animals were placed in this life by nature, solely for the use of the people in this life, and not to furnish souls or bodies to them. As they were placed here only for the convenience of the people, it follows that they have no souls. The senses and some intelligence were given to the animals that they might take care of themselves till the people should have use for them, and that they might be of use to the people. The fact that they have intelligence only proves that they have physical life. The fact that they can not comprehend the abstract qualities, as truth, virtue, etc., proves that they are

incapable of considering the question of spiritually, and consequently have no souls. When you talk to them about the physical objects in nature, they can understand you, but when you speak to them of truth or spirituality they can not understand you, and can not be made to. The power to comprehend abstract truth and spirituality is the dividing line between human beings and animals; between spiritual life and physical life; between people with souls and animals without souls.

And this is the true story of a Spiritual World.

And the fact there never was any transmigration of souls or bodies is proof positive that there never was any pre-existence; and that each germ of life originally evolved its own kind into existence. The ridiculous lie of transmigration was originally started by a cunning priest that he might use it to frighten the ignorant and superstitious people, by telling them if they were not good in this life when they died they would have to go back and live another life as a dog and so on. And that is all there ever was in that ridiculous lie of transmigration, that made such a big fool of Darwin and many others.

The Republican and Democratic churches will help you to be good, happy in this life, and reach immortality beyond the grave. So sustain those churches of the people, and the people's God forever. But keep church and State separate and distinct from each other forever.

DIFFERENT RELIGIONS.

THE PEOPLE'S RELIGION.

The people's religion consists of:

1. A firm belief in creation by evolution, or the *Nebular Truth* and the *Germ Truth* as given in this book.
2. A firm belief in, love for, and worship of the people's God.
3. A firm belief in and strict observance of the moral law, as commanded by the wisdom of mankind.

Thou shalt not murder.

Thou shalt not steal.

Thou shalt not slander or lie on anybody.

Thou shalt be virtuous.

Think purely. Speak purely. Act purely.

Thou shalt be temperate and cleanly through frequent ablutions.

4. A sincere and ardent love for humanity, and a firm determination to make this life better and happier by a strict observance of the *Golden Rule*, Do by others as you would have them do by you.

5. A firm belief that the soul can only be made immortal, and saved from eternal death, on the death of the body, by a good life here, or a timely repentance, and a firm determination to be your own savior by leading a good life here, with the help of nature and the people's God, in answer to your prayers sincerely asking him for help.

These are the articles of faith in the people's religion as laid down in the People's Holy Bible, but nobody is forced to believe them. "Sweet Bye and Bye" is the favorite hymn in the people's religion.

Republican religion is the only true religion, and there is only one real God, and he is the republican God. The God of the People, the God of Love. Monarchic religion is the religion of eternal hate, tyranny, and vengeance, and having originated in fraud, pretended revelation, and been perpetuated by tyranny, has no rightful existence anywhere on the earth, and ought to be abandoned by all mankind. The monarchic God is the God of tyranny and eternal vengeance.

History proves that the ancient republics all, as a rule, had republican religion, and that the monarchies had monarchic religion.

Monarchic religion and a monarchic bible are out of place in a

republic. Republican religion and a republica bible alone are appropriate to a republic.

Republican religion truthfully declares that nature was the creator, and that nature created man to be a source of happiness to woman, and created woman to be a source of happiness to man, and created God to be a source of happiness to both ; and not to tyrannize over either. That nature only conferred on God the power to help nature bless mankind.

Republican religion declares that, through faith and repentance, redemption is the right of every child of humanity.

Monarchic religion pretends to grant the same as a *favor* from a monarch, who is undoubtedly only an imaginary God.

There is but one limitation on the right of man to think and choose for himself in religion, and that is this : He has no right to establish monarchy in religion, for that denies to man the right to think and choose for himself in religion.

True republican religion never brought trouble to any people. Wherever in the republic trouble has come, it has always been brought on by some of the people trying to force some monarchic idea on the rest of the people.

Republican religion ennobles the human brain, and says to it : Think, for nature created you to think. Monarchic religion, on the contrary, degrades the brain by denying to it the right to think, and says to it, you shall not think, but blindly obey the orders given to you.

Republican religion came first and existed for centuries, when monarchic religion came by fraud and stole all its good ideas, where it has any, from republican religion. The monarchies of Europe for centuries forced the people to believe in monarchic religion by burning them at the stake and murdering them in the inquisition and massacres.

Monarchic religion means that you shall believe just what you are ordered to believe, or be persecuted and murdered on this earth, and eternally damned after death for not so believing.

The people's holy religion, on the contrary, means that you shall be free, as nature created you to be, to believe as you please to believe, and you shall not be persecuted or murdered on this earth, or eternally damned after death for so believing.

The people's holy religion also prohibits all sacrifices. A monarchic religionist is one who believes in monarchy in religion, and would like to be the monarch himself and order everybody else to believe as he believes, and murder and eternally damn them if they do not obey his orders.

A people's religionist, on the contrary, is one who believes in true republicanism in religion, the people's holy religion, and allows everybody else to believe as they please to believe.

So away with monarchic religion and infidelity, and on with the people's holy religion, and the worship of the true and only God, the people's God.

In the order of nature God was created, evolved, before man that he might be ready to help nature bless man when he came into existence.

The advocates of republican religion have astronomy, chemistry, geology and nature to sustain them in the truth of what they advocate, while the advocates of monarchic religion have only the false assertion of the tricky old chief and equally tricky men since his day, to sustain their religion, which originated in lie and force and has been perpetuated by tyranny, denying to man his natural inalienable right to think for himself in religion and politics.

The monarchic religionists are infidels to the only true faith, republican religion, and deserve the fate of all who deny to the people the right to think for themselves in religion and politics, eternal death; that is, that death shall be the end for them.

The first worship was nature worship in the groves; the next, the worship of the imaginary gods, Jupiter and others, that were supposed to be the spirits of the powers of nature, in the grand temples that were erected to them in India, Athens, Rome and

elsewhere; and then the worship of the only true God, the republican democratic God, the help of nature to be the dispenser of happiness to mankind, in answer to prayer.

And then the monarchic idea of God after it was created by the lie and trick of the old chief; and then the awful tyranny that followed.

The worship of the different powers of nature and the worship of the imaginary, gods were simply nature leading the mind of man from his own soul to the one only true God, the republican God, the people's God.

That God is not an all-powerful Creator and dictator is also proven by the fact that this life has so many wicked slanderers, poisoners and murderers and would-be murderers who try to murder good people while they sleep. If He had possessed the power of creation He would never have created such. And if He were an all powerful dictator He would not allow such to live slander, poison, and murder innocent people. If He had the power to prevent such crimes and would not exercise it to protect innocent people He would be meaner than the criminals.

Nature can be excused for creating such criminals, for we all know that she sometimes makes miscarriages and brings forth human monstrosities without heart or soul.

IS THERE A HELL?

The primitive people saw that the dead body, including the bones, decayed, disintegrated and became invisible, and, therefore, knew that it could never be resurrected to be burned in a hell in this world or any other world.

They also saw dead bodies burned or cremated, and that they suffered no pain. From which fact they knew that the idea of a body being burned forever in a hell, as a punishment for sin it had committed while living here, was simply false and ridiculous. We know that a live body will burn up in a few minutes, and cease to feel pain.

As a dead body is incapable of resurrection and incapable of pain, it follows conclusively that there is no hell for the body after death.

Is there any hell for the soul after the death of the body? The majority of the primitive people believed that the souls of the good people went to the good Spirit—God, in heaven. But, finally, the wisest of them concluded that the bad people had, by their conduct here, proven that their souls were not worthy to live after the death of the body, and therefore believed that they died with the body.

There is no hell except in this life, and there are plenty of them here. Mental hells here and physical hells here. And all bad people ought to be given hell here. Otherwise they will escape all punishment. All murderers ought to be sent to the gallows hell. All the other criminals ought to be sent to the penitentiary hell.

O! for a more vigorous enforcement of the criminal laws, that our criminals may all be sent to hell here on earth. And, O! for preachers who will preach the sending of all criminals to these real hells, instead of preaching the monarchic imaginary hell after death to try to frighten people.

On with the criminals to the real hells here on earth. This is absolutely necessary to the safety of life and property here on earth.

DEFENDS RELIGION TO THE LAST.

If there was no God, and man had no soul to save, and it was all simply matter, in one condition or another, from chaos to cosmos, and back from cosmos to chaos, to help make up new worlds, why would a religious nature have been impressed on man by matter? All admit that man has a religious nature. In that case it is plain that a religious nature would have been impressed on man to make him lead a better life here. But there being a God, and man having a soul to save, it is plain that his soul-

germ has given him a religious nature, not only to make him live a better life here, but that he may also develop the quality of immortality in his soul, that he may avoid eternal death and live forever beyond the grave.

So in either case it is plain that his religious nature ought to be cultivated. But the question naturally arises how it ought to be cultivated? But first we will consider how it has been cultivated. In the historic part of this book we have already learned how it has been cultivated all around the earth, both in republics and monarchies. So we will now consider how it ought to be cultivated.

HOW SHOULD THE RELIGIOUS NATURE OF MAN BE CULTIVATED?

As to whether or not religion is good for a man depends entirely as to how his religious nature is cultivated.

The right to worship God according to the dictates of his own conscience is one of natural, inherent and inalienable rights of man, and any cultivation of his religious nature that deprives him of that right is plainly an improper cultivation of it, as forcing monarchic religion on him.

Republican religion, or religious liberty, is the natural, inalienable right of man, and is the soul of our republic, and ought to be the soul of every country in the world.

"O Liberty, how many crimes have been committed in thy name!" was the exclamation of Madame Roland as she stood on the scaffold to be guillotined during the French Revolution.

O Monarchic Religion, how many crimes have been committed in thy name! In thy name the martyrs were burned at the stake in violation of the commandment: Thou shalt not kill.

In thy name thousands of innocent people have been murdered on the altar as useless sacrifices to imaginary gods in violation of the commandment: Thou shalt not kill. In thy name thousands were murdered in the Crusades and Inquisition and in the massacre of Saint Bartholomew. In thy name innocent blood has been shed,

but in the name of true republican religion no crimes are ever committed, for in that every human being is accorded the right to think and choose for himself.

Any cultivation of religion which causes wars or the taking of human life as sacrifices, or as martyrs, or in any way, other than for crimes according to the criminal law of the land, is plainly wrong, and deserves the denunciation of mankind in all ages.

Any cultivation of the religious nature of man that causes man to hate man, or fails to restrain him from manufacturing lies about his fellowman, or having him secretly poisoned or assassinated, while awake or asleep, is plainly wrong, and deserves the denunciation of mankind in all ages. Any cultivation of the religious nature of a man that prevents the destruction of human life, inculcates the moral law and prevents man from hating and slandering his fellowman, and encourages him in the hope of eternal happiness beyond the grave, is plainly right, and should be encouraged by all mankind in all ages, for :

“ 'Tis religion that can give
Sweetest comfort while we live,
And after death, joy
Lasting as Eternity.

Obey the Golden Rule. Do by others as you would have them do by you, and you will never do a mean thing to anybody, and immortality will be yours.

As hope is better than despair, so the people's religion is better than infidelity. As life is better than death, give me the hope of immortality. As the people's religion is the religion of love, and monarchic religion is the religion of eternal hate, give me the people's religion. As I breathe my last let the music of “ Sweet By and By ” sound in my ears, as I hope for immortality.

And if it be all a dream let me dream it forever. But it is not all a dream, it is a reality, for in each physical human germ there was a soul-germ to evolve a soul into existence in the evolved man and in the evolved woman ; and in the seed of the man and

seed of the woman there are soul-germs to unite and create souls for all time in the order of nature.

And somewhere in space Heaven will be found and weary souls gain rest, for :

“There is a land that is fairer than day,
And by faith we can see it afar,
For the Father waits over the way
To prepare us a dwelling-place there.
In the sweet bye and bye,
We shall meet on that beautiful shore.

“We shall sing on that beautiful shore
The melodious songs of the blest,
And our spirits shall sorrow no more,
Not a sigh for the blessing of rest.
In the sweet bye and bye,
We shall meet on that beautiful shore.

“To our bountiful Father above
We will offer the tribute of praise,
For the glorious gift of His love,
And the blessings that hallow our days.
In the sweet bye and bye,
We shall meet on that beautiful shore.

All mankind are under everlasting obligations to S. Fillmore Bennett for this glorious hymn, which is so expressive of immortality.

LIBRARY OF CONGRESS



0 013 700 243 7

